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THE

CATHOLIC PRESBYTERIAN.

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THE ONENESS OF THE TABERNACLE.

IN the sixth verse of the twenty-sixth chapter of Exodus occurs the significant sentence, "And it shall be one tabernacle." Being a work, the tabernacle must, like every other work, have been designed as well as executed. Scripture presents to us this twofold view of it; shows it to us in plan and in progress. We are taken up with Moses into the Mount, and there we see unfolded before us the pattern as it existed in the Divine mind. This architectural plan is a grand whole. Notwithstanding the many separate parts of which it is composed, it exhibits the most complete structural harmony—the most perfect mutual consistency. It is to be *one* tabernacle—not in the sense of singleness and uniqueness, as if God had forbidden more than one tabernacle to be constructed for His service—but in the sense of a real and profound unity. By the golden taches or clasps binding together the curtains which covered it, the whole structure was made one tent or tabernacle, and all its parts and objects were united. Unity is the hall-mark which God stamps upon all His works. It is His autograph written in the stars of heaven and in the flowers of the field, attesting that they all proceed from the same Mind. The universe is a great kaleidoscope which He is perpetually turning round, in which a few simple elements are exhibited in endless diversity, in which the variety is not more wonderful than the unity.

I.

In unfolding this sublime lesson, let us look, in the first place, at the illustration of it which the tabernacle itself afforded. This remarkable structure was one in regard to its parts. It was divided into two rooms, the holy place and the most holy, by a veil that hung between them. Only one man was permitted to enter the inner compartment—viz., the high priest; and he only once a year, on the great day of atonement. The outer sanctuary was daily frequented by the priests, who, barefooted and clothed in their linen garments, there accomplished their ordinary ministrations. But although thus separated, the two divisions were essentially one. The same boards of shittim wood enclosed them;

they rested on the same silver sockets ; the same curtains covered them, united by the golden taches ; the same pillar of cloud rested over them ; the same glory filled them. The ark in the holy of holies was the focus to which all the parts, objects and services, of the whole structure converged, the culminating point to which they led up. The cherubim which stood above the mercy-seat were embroidered on either side of the dividing veil, so that those who were in the outer sanctuary could form some idea of the mystery in the inner shrine. And the oneness of the tabernacle, which these mutual relations and the clasped curtains of the same common roof betokened, was in due time clearly proclaimed by the rending of the separating veil from the top to the bottom at the death of Christ, which threw the two compartments into one, and gave the worshipper in the holy place entrance into the immediate presence of God.

This truth of the oneness of the tabernacle was also taught by the intimate relation that existed between all its objects and services. The first object we behold on entering the court of the tabernacle is the altar of burnt-offering. It stands at the very entrance, indicating that only by an avenue of death can God be approached—that without shedding of blood there can be no remission of sins, no acceptable worship in His sight. Around this altar all the services of the tabernacle group themselves ; and from it they derive all their significance and efficacy ; a fact strikingly indicated by its very size, which is such that all the other vessels of the sanctuary can be included within it. Between this altar and the door of the tabernacle we see the laver filled with water, at which the priests who minister in the holy place have to wash their hands and feet before going in. The altar of burnt-offering makes atonement for the guilt of their sins, the laver purifies them from the defilement of their sins ; so that while the one legally opens up the way of approach to God, the other morally qualifies for communion with Him. The door of the tabernacle may now be entered, and the first object which we behold in the holy place is the altar of incense, which is the counterpart of the altar of burnt-offering without in the court. Both are intimately and inseparably linked together. It is an altar, and therefore has a reference to a sacrifice already presented ; and the holy fire which causes the sweet incense to ascend is that which had first descended and consumed the victim on the altar of burnt-offering. The perpetual incense rising within the holy place thus forms a mutual accompaniment to the burnt-offering perpetually presented in the court. One fire slowly consumes them both ; and any fire employed to raise the cloud of incense in the sanctuary, except that which had been taken from the altar of burnt-offering, is *strange* fire, rendering the incense produced by it unhallowed, and exposing the profane worshipper to the penalty of death. Even the incense itself, it may be added, indicates the oneness of the service ; for it is composed of various spices of *like* weight, so skilfully mingled together that no one ingredient shall

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predominate over the other, but each shall harmoniously combine to make one exquisitely fragrant perfume before the Lord.

The next object within the holy place is the seven-branched golden candlestick. With its seven stems proceeding from one, and its rich floral ornamentation—the most elaborate of all the holy vessels—it was beaten from one solid mass of gold by the hand of the artist, who must have had the pattern and the symmetry of the whole and of every part in his mind as he slowly and carefully worked it out. The light shed by it, though proceeding from seven different lamps, is but one light; the lamps being never said to send forth their lights, but only their light. The oil supplied to each is the same kind of oil, beaten, not squeezed, from the olive berries, that it may be more clear and pure. The candlestick is connected with the altar of incense by means of its tongs and snuff-dishes. These bring the fire by which the lamps are lighted, and trim and raise the wicks that they may burn more brightly. The fire of the altar becomes the light of the candlestick; and this connection between the two sacred vessels shows the intimate relation between holiness and light, and teaches that only the pure can see God—only those who are transfigured into the Divine likeness can shine as lights in the world. The next object we see is the table of shewbread, which is placed opposite to the candlestick, in order that its light may shine upon it; and it is connected with the altar of incense by means of the precious frankincense, which is put upon each row of the bread, “that it may be for a memorial, even an offering made by fire unto the Lord;” and also by the golden spoons which are employed to carry away this frankincense. When, therefore, the high-priest puts incense on the golden altar, he has to go to the table of shewbread to fetch the spoonful from thence. In this act he links these two vessels—the table and the altar—together; the sustenance of the soul with its purification. Passing into the inner shrine, we find that the sole object there is the ark, with its golden lid of the mercy-seat, of the same dimensions with itself, so as exactly to cover it; both forming together one vessel of the sanctuary. Out of its two ends were beaten the cherubim, originally placed at the east end of the Garden of Eden to keep the way of the tree of life, one at each end, with their outstretched wings meeting and over-shadowing the mercy-seat, associated, not with the flaming sword of vengeance, but with the symbol of the Divine grace. We have, therefore, to regard it always as a whole. It is the one vessel, as I have said, with reference to which all the ministrations and ritual of the tabernacle service are conducted. Over it the God to whom all the worship is paid, and from whose presence alone it derives its sanction and blessing, dwells and manifests His glory. Before it the holy perfume of the incense altar yields its perpetual fragrance; and on it the blood of the sin-offering of atonement is annually sprinkled. Thus we find, if we study carefully the description given of the different vessels of the tabernacle, that there was a clear

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and distinct intention on the part of God to link them together into one great harmony of meaning and service. Each vessel has its own distinct use, and each can be viewed apart from the others; and yet in every act of priestly service, all are joined together, and are in active operation at the same time. It needs the combination of the whole to make a complete and perfect act of worship, just as it needs the harmonious action of all the members of the body to constitute the act of living. And just as the golden taches link the curtains of the tabernacle together, and make of them one covering for one structure, so the smaller golden vessels attached to the candlestick, the altar of incense, and the shewbread table—the tongs, snuff-dishes, spoons, and censer—link together the different vessels of the sanctuary into one ministration, forming in this way one golden chain of service simultaneously carried on in the presence of God in behalf of Israel.

II.

The words of the Lord to Moses have a wider reference than to the immediate object which called them forth. They may be applied to nature. It may be said that the tabernacle pointed back to the creation. It was a symbol of the great world of nature, as at once manifesting and concealing God. It was, indeed, as a Rosetta stone, to explain to man the spiritual hieroglyphics in the typology of nature, which had become dark and insignificant to him when he sinned and fell, that God devised the clearer typology of the tabernacle, and set the cherubim, which were the symbols of creation in connection with the redemption of man, above the mercy-seat in its holiest place, and embroidered them on the veil that divided the outer from the inner sanctuary. There was no typical object or service in the tabernacle which might not have been seen in nature if man had not lost the key of interpretation. The very rainbow, which was the illuminated initial letter of God's covenant of grace, painted on the first cloud after the deluge, might have been recognised in the varied colours of the veil, and of the wrappings that covered the sacred vessels when not in use. The world was only a larger tabernacle, with the same symbols, only darker and more mysterious; proving that they emanated from the same Being. Many of the most thoughtful minds among the covenant people were impressed with this wonderful unity. They saw in the darkness of night the pavilion of God; they spoke of His having made a tabernacle for the sun, spread out His heavens as a curtain, and laid the beams of His chambers in the mighty waters. In God's creation the wise and good are guarded by the cherubim, and dwell in the secret place of the Most High, under the feathers of His wings. The psalms and hymns of Israel bear constant reference to this beautiful resemblance. And, as a crowning proof that this was no mere accident, discovered only by a poetical mind, but an intention of the Almighty, we find that the work of creation is described in precisely the same way

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as the construction of the tabernacle. We see the work of creation in plan and in progress, in design and execution. The first chapter of Genesis gives us the antecedent plan—the pattern shown on the Mount, as it were—of the making of the heavens and the earth, and of every plant of the field *before it was in the earth*, and of every herb of the field *before it grew*; and in the narrative that follows we have the actual execution and unfolding of this antecedent plan of creation by the common operations of nature, by continuous physical action.

If the creation be thus a greater tabernacle, in which all the objects are meant to show forth the praise of God, and to symbolise His work of grace, we should expect to find in it the same unity, the same oneness of design and harmony of parts, that we see in the Jewish tabernacle; and this is what we actually find. This is the great lesson which modern science has taught us so effectually. It has brought forward innumerable striking illustrations to impress it more deeply upon our minds. It is finding out more and more in this marvellous structure of the visible creation that all the joints are well-fitted, that the adaptations are mutual and universal. Instead of looking at things separately, it views them as parts of one great, articulate, concatenated whole, and members one of another. Indeed, science may be defined, in the words of a French philosopher, as “the incessant effort of the human spirit after rest,”—a rest which can only be attained by the reduction of all things to a unity.

The forces of nature are mutually convertible. The forms of nature have mutual likenesses. The whole mineral kingdom is seen in the structure of a grain of sand; the whole vegetable kingdom in the form of a single leaf; the whole animal world in the construction of a single rib. Flowers are transfigured sunbeams; and colour, heat, and sound are but modes of molecular motion. That which we find in the whole we find over again in every part. The climates, zones, seasons, and products of the whole earth we find epitomised on a single tropical snow mountain; and the whole earth is but two great mountains, set base to base at the equator, with their tops at either end covered with the arctic and antarctic snows. The climates and seasons, with their vegetable and animal productions, were distributed in geological time, as we find them distributed in geographical space. Each element has counterparts of every other element. The sea repeats the mountains and valleys of the earth in its waves, the rivers in its currents, and the trees and flowers in its ocean gardens. Animals resemble plants; plants possess analogies with animals. The globule of blood and the rolling planet are one. Buffon said that there was but one animal; and Faraday expressed his conviction that in the end there will be found but one element with two polarities. Owing to the imperfection and limitation of our powers, we are obliged to deal with fragments of the universe, and to exaggerate their differences. But the more profound and varied our study of the objects of nature, the more remarkable do

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we find their resemblances. And we cannot occupy ourselves with the smallest province of science without speedily becoming sensible of its intercommunication with all other provinces. The snowflake leads us to the sun. The study of a lichen or moss becomes a key that opens up the great temple of organic life. If we could understand, as Tennyson profoundly says, what a little flower growing in the crevice of a wayside wall is, root and all, and all in all, we should know what God and man are. And the same unbroken gradation or continuity which we trace throughout all the parts and objects of our own world, pervades and embraces the whole physical universe—so far, at least, as our knowledge of it at present extends. By the wonderful discoveries of spectrum analysis, we find the same substances in sun, moon, and stars which compose our own earth. The imagination of the poet is conversant with the whole, and sees truth in universal relations. He attains by insight the goal to which all other knowledge is finding its way step by step. And the Christian poet and philosopher, whose eye has been opened, not partially, by the clay of nature's materials worked upon by human thought so that he sees men as trees walking, but fully and perfectly, by washing in the fountain opened for sin and uncleanness, whose pure heart sees God in everything, and in God's light sees light—he stands at the shining point where all things converge to one. Wherever he turns his inquiring gaze, he finds "shade unperceived so softening into shade, and all so forming one harmonious whole," that not a link is wanting in the chain which unites and reproduces all, from atom to mountain, from microscopic moss to banyan tree, from monad up to man. And if the unity of the tabernacle proved it to be the work of one designing Mind, surely the unity of this greater tabernacle, this vast cosmos, with its myriads of parts and complications, proves it to be no strange jumbling of chance, no incoherent freak of fortuity, but the work of one intelligent Mind having one glorious object in view.

"The whole round world is every way
Bound with gold chains about the feet of God."

III.

But not only did the tabernacle repeat in miniature the whole creation as God's dwelling-place, it also more especially typified the new creation—the Church of God. In fact, this is the aspect in which it is commonly regarded. The Epistle to the Hebrews is the key which interprets the relation of the Levitical institutions and rites to the Gospel of Jesus Christ, and explains their fulfilment in the Christian economy. And so looking at the Church of God, we find that the same characteristic of oneness belongs to it too. Under all the varying dispensations of His grace, God's Church has been one. The Jews were in the outer court because the way into the holiest was not yet made manifest. Gentiles, by the new and living way opened up through the rent veil of Christ's flesh, have entered into the inner shrine. But

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Jews and Gentiles alike are now united in one communion and fellowship in Christ. The Saviour they looked forward to in rites and sacrifices, we look back to in the ordinances of grace. The religion that was veiled to them has been unveiled to us. They saw the types and shadows; we behold the living and glorious realities. Over all is the tabernacled of the same God; and the Church of Jews and Gentiles is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord."

In this way, those who were far off as well as those who were nigh have been made members of the one household of faith. And still, notwithstanding the many diversities of circumstance, creed, and experience; notwithstanding the multiplication of sects and denominations, each marked out by well-defined lines of doctrine and discipline, each clearly and sharply distinguished from its neighbour, there is in reality but "one body, one Spirit, and one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." Amid accidental diversities there is substantial unity—unity in all that is truly essential beneath. These diversities, arising from different temperaments, habits, and culture, are necessary to the development of the truth, and of the freedom and power of the spiritual life. Each bears witness to some essential part of the Divine counsel; each holds forth prominently some truth which has been suffered by others to fall into the background; each is indebted to the other for "supplemental influences which make its faith and life grander and wider than it could have shaped out for itself unaided."

The same process by which physical life advances, through diversity of organs and functions to a higher unity, and society is developed from its rudimentary condition, takes place in the Church. The lowest organism possesses in a single cell all the organs necessary for the preservation and perpetuation of life; but as life advances in the animal or vegetable scale the organism divides itself into many cells, some being specially set apart for nutrition, and others for reproduction; and the wonderful unity of the human body, which is at the top of the scale, is secured by the complex and harmonious operations of numerous parts and organs that have each a particular purpose to serve. So with society. In its primitive condition each man performs for himself all the arts of life. But in proportion as society advances, in the same proportion does specialisation of social functions advance, until in the perfectly organised society each man has his own business to carry on, and his own contribution to make to the well-being of the whole. So, too, in the Church, specialisation of function, differentiation, is the law of development. Each Church knows in part, and prophesies in part; turns the ray of heavenly light into its own characteristic hue. And it needs that all the Churches should be gathered together by that charity which is the bond of per-

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fectness, supreme love to God, and fervent love to one another, in order that the one perfect Church of Christ should be formed. It needs that all the hues should be combined to make the one pure white beam of truth. Not in their separate state, but "with all saints," can the different Churches go on to comprehend what is the length, and breadth, and height, and depth of the love that passeth knowledge, and to be filled with all the fulness of God. While Christ has many folds in which He is educating His people in different circumstances, by variations of character and culture, He has only one flock who are led in the same way to the everlasting fold. The Saviour's intercessory prayer that all the dispersed of Israel may be gathered into one, that all the disciples of every name may be one, as God and Christ are one, is being fulfilled more and more in proportion as men of all Christian creeds and communions are ready to draw and act together, and to regard the differences that divide them, not as hindrances to loving intercourse, but as helps to the widening of each other's spiritual vision, and to the rendering of a fuller manifestation of the mind of God to the world. Bringing all the tithes of what they have gained by their separate training and discipline into one common storehouse, they will prove the Lord therewith until He pour down a blessing so great that there will not be room to receive it; and through this unity and community the world will believe at length that Christ came forth from God.

But the Church on earth is only part of God's great Church. The author of the Epistle to the Hebrews speaks of the outer division of the tabernacle as the type of the Church on earth, and of the inner part of the sanctuary as a type of heaven, where the true High Priest is now pleading with His own blood for us. Between the Church below and the Church above, the veil of death seems to intervene; and there seems to be no connection between those who worship in the earthly sanctuary, and those who serve God day and night in His heavenly temple. But this veil has been rent in twain by the death, resurrection, and ascension of our Lord; and the two divisions of God's house have been thrown into one. The powers of the world to come have entered into and transfigured the vain show of this passing and perishing world. The life which we live on earth is part of the life which the angels and spirits of just men made perfect live before the throne. Our citizenship is even now in heaven; we are come even here to Mount Zion, the city of the living God. Of one Lord the whole family, the *one* family, in heaven and earth is named. Living and dead believers make but one communion, constitute the body of Christ, the fulness of Him that filleth all in all. We are under the narrow, sensible horizon of time; they are under the great rational horizon of eternity, which comprehends ours as the great sky comprehends the tent that is erected beneath it. We have here on earth, in the beauties of nature and in the joys of life, types and shadows of brighter substances and more satisfying joys in heaven. We have golden taches in foretastes and

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antepasts of the things unseen and eternal, connecting this life with the next. The glories of the inmost shrine are embroidered upon the veil that falls between us and the full realisation. In our more immediate approaches to the God who fills both worlds with His presence, we stand on the same ground with the redeemed in glory ; we feel that this is none other than the house of God and the gate of heaven. If we worship God in spirit and in truth, the substance of that worship, whether in the body or out of the body, is the same. In purely spiritual exercises the wall of partition is thrown down, and heaven and earth are one. And while we believe and continue in the communion of saints, and partake of the same celestial food, we are not altogether parted from them. Between the spirits of just men made perfect and believers remaining on the earth there is a unity far more intimate than we commonly suppose. The author of the Epistle to the Hebrews, in remarkable words, whose full meaning we are not able to gauge, says, "that they without us should not be made perfect." They are indeed made perfect in holiness and in Divine rest, but there is a perfection still before them. They form a great cloud of witnesses, watching with keen and unflagging interest the fortunes of the Church on earth ; and just as that which is behind in the sufferings of Christ will not be filled up until He Himself has wiped away all tears from the eyes of His people, so the perfection of the saints will not be complete till the whole Church has entered into everlasting bliss.

IV.

The tabernacle was the Bible of the Israelites. God taught them by its object-lessons in their childhood and pupilage in the wilderness. But that age of shadows and symbols has disappeared ; man has passed from the childhood's stage of education into the higher school. We have been trained for a clearer preception and a fuller possession of the truth. God has given to us His own written Word, in which His thoughts are woven with man's thoughts, making of the whole Book the speech to the world of Immanuel, God with us. Its record extends over a period of more than four thousand years. It was written by men belonging to different ages and civilisations, possessed of the most varied temperaments and tastes, and living in widely different ranks and circumstances. It contains almost all the forms of human composition, is characterised by the utmost variety of subject and treatment, and is adapted to all kinds of experiences. But amid this extraordinary diversity, the most conspicuous as well as the grandest feature of the Book is its unity. There are a thousand golden taches linking together all the parts of the fabric ; and, from Genesis to Revelation, we have the gradual unfolding of only one scheme of grace, the slow manifestation of the same kingdom of heaven. The great thoughts which the latest books contain had their roots at the very gate of the Garden of Eden, in the earliest book. The promise of the seed of the woman given at the beginning develops

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more and more of its germinant fulness as the ages and generations pass on, until at last it flowers and fruits in the life and death of Christ, in the formation of the Christian Church, and in the organisation of a perfected Christian society. The Gospel is cast into the mould of the law; the New Testament is the complement and explanation of the Old; and in the book of Revelation the circle of sacred doctrine and history is rounded and completed, the latest developments of grace coalescing with the earliest dealings of God with man, and the paradise lost is restored. It is this wonderful unity that constitutes the grandest evidence of its inspiration. Like the artists employed in the manufacture of the Gobelins tapestry, who work behind the upright loom and do not see the pattern which they are producing, the sacred writers themselves could not have had before their minds the complete plan of the Divine operation which they were partially working out. They inquired diligently, indeed, what the Spirit which was working within them did signify; but while they felt that there was more in their words than they could master, they could not grasp with their understanding the relations of their own share of the work to the whole. Behind the particular scope and purpose of each book, we discern the great plan which rules the whole revelation, the great pattern to which God works, the inspiration of the one Mind that is uttering its thoughts through manifold forms and independent organs.

The construction of the Book is like that of a perfect plant, whose growth is according to unity of plan, and whose parts are modifications of one fundamental typical form, so that they may be compared with one another and with the whole. We find stamped upon it the same impress of unity which we see in all God's works. He who throughout all the realms of nature acts upon the great principle of unity of type with variety of development, modifying by successive steps the first embodiment of the vertebrate idea, as it appeared in the lowest and oldest fishes, until at length it became arrayed in the glorious garb of the human form, has acted upon the same principle in the different dispensations of His grace, which were but successive disclosures, clearer and fuller as time went on, of the same primitive dispensation. Throughout all God's gracious dealings with man, we can trace a wonderful sameness and continuity, akin to that which science reveals to us in the constitution and arrangements of the earth and of the stars. And what an overwhelming idea does this thought give us of the unchangeableness, the all-comprehensive intelligence, and foreknowledge of God! The wonderful manifoldness of Scripture, the infinitely varied experiences of which it is the utterance and to which it addresses itself, are but the unfolding of the kingdom of redeemed humanity from its root in the promise made to our first parents in Eden; just as the infinite diversity of nature is but the manifestation of the original conception contained in the first strokes of the Great Artist's pencil—in the first creative fiat, "Let there be light."

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And between the revelation of nature and the revelation of the Bible there is a continuity of relationship which proves that the one is the complement and fulfilment of the other, and that they are both the work of one Mind. For He who commanded the light at first to shine out of darkness, and so wrought out all the forces and forms of creation, hath shined into our hearts to give us the light of the knowledge of His glory, as revealed in the face of Jesus Christ, and so hath wrought out all the forces and forms of the new creation.

V.

Man's body is a tabernacle—the greatest of all temples. It is fearfully and wonderfully made, the very highest possible form of organisation, the masterpiece of creation. It, too, is *one* in the fullest sense of the word, being indeed the most complete and vital unity in the material universe. It is the finished result of all the strivings and tentative efforts which make up the history of the creature, and contains in its structure clear traces of all the stages through which it has passed, and by which it has been perfected, linking its vesture with that which clothed in succession of development the inferior animals from the lowest forms. The rudimentary organs that are useless in the lower animals in which they occur acquire use and significance in man's body; while the structures that exist as dwarfed survivals in him are eminently useful in the lower creatures in which they are found. In both cases they are the golden taches linking them together into one grand tabernacle. Man's body sums up in itself all the forms, forces, and substances of the world—furnishes the key to the whole order of nature, being a microcosm, or “in little all the sphere.” It builds out of the common dust of the ground a shrine on whose altar the fire of conscious life is ever burning, and the sacrifice of one part of its substance for the maintenance of the rest is being constantly offered; through which pass communications alike from the lower and the higher spheres—matter being stamped with its lofty impress and linked with the world of mind and spirit. But that which gives the body its wonderful unity, which builds up its parts, and compacts them into one grand vital whole, and makes of it a temple, is the human soul that pervades and possesses it. Body and soul constitute together man's personality. Neither is complete without the other. We are apt to separate between them, and to cast the things of the body into an unkindly and unnatural shade, while we unduly exalt all that refers to the soul. But the Gospel in its wholeness includes them both, and insists upon our being complete not only in our spiritual but also in our bodily nature; for each element of our complex being has its own distinct use and function, and the true human completeness is the sanctification of body, soul, and spirit. By the unity of body and spirit we have always a sense of our own personal identity, and realise the intellectual and moral continuity of our lives. And our

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Christian belief in the resurrection of the body is but the logical consequence—the last and highest expression of our intense belief in the indestructible unity of man; for we believe that this unity would be mutilated, if at death the body, which is as necessary as the soul to constitute man's personality, were to perish altogether. Reason and revelation alike assure us that man's unity, in its unimpaired completeness, will be preserved through all the changes of life and death, and when this mortal shall have put on immortality.

Man is the high-priest of God, in whom the world is conscious of its own harmony, and who is to exhibit that harmony in its highest form in the order of his life, and in this way to show forth consciously and willingly the praise of God which the inferior creation is showing forth without either consciousness or will. For his sake the wonderful unity of the universe, the unity of the tabernacle, the unity of the Church, the unity of the Bible exists. They have been thus constructed and ordained that by the teaching and training they afford he might grow up into an holy and harmonious habitation of God through the Spirit. But through the exercise of his unique gift of liberty, sin has introduced disorder into his person and life. He broke away from the law of his being, from the gravitation of God, and lost the cohesion of his nature, which henceforth became disintegrated and corrupt. The flesh now lusteth against the Spirit, and the Spirit against the flesh. There is a law in the members warring against the law of the mind. We have broken up our life into little fragments; we contrast secular and sacred, assigning this part to the world and that to God—living exclusively for heaven or exclusively for earth; wholly carnal or wholly spiritual. There is a ceaseless struggle within us, and a ceaseless strife without us. We are the centre of a whirlpool of contending and discordant forces, groaning and travailing together in pain, which we ourselves have set in motion. Our wheels and those of nature are out of gear, and therefore continually clash. We are homeless and restless in a world where all other creatures are at home and at rest. The order of creation is in terrible array against us. All its scenes and objects witness that we only are changed, that we only have introduced disorder into God's works, and that "not an atom or an element sympathises with us in our transgression." Of this strife the noblest spirits are the most conscious; and they deplore it the most.

But God has not left man to be thus the only discord in the music of His works. He has sent His own Son to tabernacle in our world and in our nature, and so establish the balance between all the parts of our being, and restore the lost harmony between man and nature. By His atoning death our Lord made an end of that sin which caused the discord and confusion. By His perfect life He consecrated alike all the parts and offices of life. And by taking up with Him into heaven at His ascension the results of His thirty years of obscure physical labour, as well as the three years of His

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spiritual ministry, and transfiguring them both, He has abolished the distinction between secular and sacred, and restored a real unity to human existence. Order, beauty, harmony, life, joy, are all brought back by Him. What a wonderful grandeur of meaning do the revelations of science in regard to the chain of life, from the lowest monad up to man, give to the old words which we usually read with so little apprehension of their significance: "A body hast thou *prepared* for me!" Looking back from the incarnation through the long dim vista of the world's development, we see how God was slowly and gradually preparing a tabernacle in which creation and the Creator should meet, not in semblance but in reality. "In Him all things *consist*;" or, as the idea contained in the Greek word thus translated might be conveyed, He is the key-stone that binds together and rounds to perfection the glorious arch of the universe. "For it hath pleased the Father that in Him should all fulness dwell," the fulness of the creature and the fulness of the Godhead; "and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven."

HUGH MACMILLAN.

ST. JOHN.

*"Volat avis sine meta**Quo nec vates nec propheta**Evolavit altius:**Tam implenda quam impleta—**Nunquam vidit tot secreta**Purus homo purius.*—ADAM of St. Victor.

PETER, the Jewish apostle of authority, and Paul, the Gentile apostle of freedom, did their work on earth before the destruction of Jerusalem—they did it for their own age, and for all ages to come; and by the influence of their writings they are doing it still, in a manner that can never be superseded. Both were master-builders, the one in laying the foundation, the other in rearing the superstructure of the Church of Christ, against which the gates of Hades can never prevail.

But there remained a most important additional work to be done, a work of union and consolidation. This was reserved for the apostle of love, the bosom-friend of Jesus, who had become His most perfect reflection so far as any human being can reflect the Ideal of Divine-human purity and holiness. John was not a missionary or a man of action, like Peter and Paul. He did little, so far as we know, for the outward spread of Christianity, but all the more for the inner life and growth of Christianity where it was already established. He has nothing to say about the government, the forms, or the rites of the visible Church (the very name Church does not occur in his Gospel and first

Epistle); but all the more has he to say of the spiritual and eternal substance, the vital union of believers with Christ, and the brotherly communion of believers among themselves. He is at once the apostle, the evangelist, and the seer of the new covenant. He lived to the commencement of the second century, that he might erect on the foundation and superstructure of the apostolic age a majestic dome gilded by the light of the new heaven.

He had to wait in silent meditation till the Church was ripe for his sublime teaching. This is intimated by the mysterious word of our Lord to Peter with reference to John: "If I will that he tarry till I come, what is that to thee?" No doubt the Lord did come in the terrible judgment of Jerusalem. John outlived it personally, and his type of doctrine and character will outlive the earlier stages of Church history till the final coming of the Lord. In that wider sense he tarries even till now; and his writings, with their unexplored depths and heights, still wait for the proper interpreter. The best comes last. In the vision of Elijah on Mount Horeb, the strong wind that rent the mountains and brake in pieces the rocks, and the earthquake and the fire preceded the still small voice of Jehovah. The owl of Minerva, the goddess of wisdom, begins his flight at twilight. The storm of battle prepares the way for the feast of peace. The great warrior of the apostolic age had already sounded the key-note of love which was to harmonise the two sections of Christendom; and John only responded to Paul when he revealed the inmost heart of the Supreme Being by the profoundest of all definitions—"God is love."

JOHN'S TRAINING AND CHARACTER.

John was the son (probably the younger son) of Zebedee and Salome, and the brother of the elder James, who became the proto-martyr of the apostles. He may have been about ten years younger than Jesus; and as, according to the unanimous testimony of antiquity, he lived to the reign of Trajan—*i.e.*, till after 98—he must have attained an age of over ninety years. Like Peter, Andrew, and Philip, he was a fisherman by occupation, probably of Bethsaida, in Galilee. His parents seem to have been in comfortable circumstances. His father kept hired servants; his mother belonged to the noble band of women who followed Jesus, and supported Him with their means; who purchased spices to embalm Him; who were the last at the cross, and the first at the open tomb. John himself was acquainted with the high priest, and owned a house in Jerusalem or Galilee, into which he received the mother of our Lord.

On the side of his mother, a sister of Mary, he was a cousin of Jesus according to the flesh. This relationship, together with the enthusiasm of youth, and the fervour of his emotional nature, formed the basis of his intimacy with the Lord.

He had no rabbinical training, like Paul; and in the eyes of the

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Jewish scholars, like Peter and the other Galilean disciples, he was an "unlearned and ignorant man." But he passed through the preparatory school of John the Baptist, who summed up his prophetic mission in the testimony to Jesus as the "Lamb of God that taketh away the sin of the world,"—a testimony which he afterwards expanded in his own writings. It was this testimony which led him to Jesus on the banks of the Jordan, in that memorable interview of which, half-a-century afterwards, he remembered the very hour. He was not only one of the Twelve, but the chosen of the chosen Three. Before the public, Peter stood out more prominently as the friend of the Messiah. John was known in the private circle as the friend of Jesus. Peter always looked at the official character of Christ, and asked what he and the other apostles should do; John gazed steadily at the person of Jesus, and was intent to learn what the Master said. They differed as the busy Martha, anxious to serve, and the pensive Mary, contented to learn. John alone, with Peter and his brother James, witnessed the scenes of the transfiguration and of Gethsemane—the highest exaltation and the deepest humiliation in the earthly life of our Lord. He leaned on His breast at the last supper, and treasured in his heart for future use those wonderful farewell discourses. He followed Him to the court of Caiaphas. He alone of all the disciples was present at the crucifixion, and was entrusted by the dying Saviour with the care of His mother. This commitment was a scene of unique delicacy and tenderness: the *mater dolorosa* and the beloved disciple gazing at the cross; the dying Son and Lord uniting them in maternal and filial love. The scene furnishes the type of those heaven-born spiritual relationships which are deeper and stronger than any of blood and interest. As he was the last at the cross, so, outrunning even Peter, he was also, next to Mary Magdalene, the first of the disciples who looked into the open tomb on the resurrection morning; and he was the first to recognise the risen Lord when He appeared to the disciples on the shore of the Lake of Galilee.

He seems to have been the youngest of the apostles, as he long outlived them all; certainly he was the most gifted and the most favoured. He had a religious genius of the highest order; not, indeed, for planting, but for watering; not for outward action and aggressive work, but for inward contemplation and insight into the mystery of Christ's person and eternal life in Him. Purity and simplicity of character, depth and ardour of affection, and a rare faculty of spiritual perception and intuition, were his leading traits, which became ennobled and consecrated by Divine grace.

There are no violent changes reported in John's history. He grew silently and imperceptibly into communion with his Lord and conformity to His example. He was in this respect the antithesis of Paul. He heard more and saw more, but spoke less than the other disciples. He absorbed Christ's deepest sayings, which escaped the attention of

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others ; and although he himself did not understand them at first, he pondered them in his heart till the Holy Spirit illuminated them. His intimacy with Mary also must have aided him in gaining an inside view of the mind and heart of his Lord. He appears throughout as the beloved disciple, in closest intimacy and in fullest sympathy with the Lord.

There is an apparent contradiction between the synoptic and Johannine picture of John, as there is between the Apocalypse and the fourth Gospel ; but, on closer inspection, this is only the twofold aspect of one and the same character. We have a parallel in the Peter of the Gospels and the Peter of his Epistles : the first youthful, impulsive, hasty, unchangeable ; the other matured, subdued, mellowed, refined by Divine grace.

In the three Gospels, John appears as a Son of Thunder (Boanerges). This surname, given to him and to his elder brother by our Saviour, was undoubtedly an epithet of honour, and foreshadowed his future mission, like the name Peter given to Simon. Thunder to the Hebrews was the voice of God. It conveyed the idea of ardent temper, great strength, and vehemence of character, whether for good or for evil, according to the motive and aim. The same thunder which terrifies us, also purifies the air and fructifies the earth with its accompanying showers of rain. Fiery temper, under the control of reason, and in the service of truth, is as great a power of construction as the same temper, uncontrolled and misdirected, is a power of destruction. John's burning zeal and devotion needed only discipline and discretion to become a benediction and inspiration to the Church in all ages.

In their early history the sons of Zebedee misunderstood the difference between the law and the gospel, when in an outburst of holy indignation against a Samaritan village which refused to receive Jesus, they were ready, like Elijah of old, to call consuming fire from heaven. But when, some years afterwards, John went to Samaria to confirm the new converts, he called down upon them the fire of Divine life and light, the gift of the Holy Spirit. The same mistaken zeal for his Master was at the bottom of his intolerance towards those who performed a good work in the name of Christ, but outside of the apostolic circle. The desire of the two brothers, in which their mother shared, for the highest positions in the Messianic kingdom, likewise reveals both their strength and their weakness : a noble ambition to be near Christ, though it might be near the fire and the sword ; yet an ambition that was not free from selfishness and pride, deserving the rebuke of our Lord, who held up before them the prospect of the baptism of blood.

All this is quite consistent with the writings of John. In them he appears by no means as a soft and sentimental, but very positive and decided character. He had no doubt a sweet and lovely disposition, but at the same time a delicate sensibility, ardent feelings, and strong convictions. These traits are by no means incompatible. He knew no compromise, no division of loyalty. A holy fire burned within him,

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though he was moved in the depths rather than on the surface. In the Apocalypse, the thunder rolls loud and mighty against the enemies of Christ and His kingdom; while, on the other hand, there are in the same book episodes of rest, and anthems of peace and joy, and a description of the heavenly Jerusalem which could have proceeded only from the loved disciple. In the Gospel and the Epistles of John, we feel the same power, only subdued and restrained. He reports the severest as well as the sweetest discourses of the Saviour, according as he spoke to the enemies of the truth, or in the circle of the disciples. No other evangelist gives us such a profound inside-view of the antagonism between Christ and the Jewish hierarchy, and of the growing intensity of that hatred which culminated in the bloody counsel; no apostle draws a sharper line of demarcation between light and darkness, truth and falsehood, Christ and Antichrist. His Gospel and Epistles move in these irreconcilable antagonisms. He knows no compromise between God and Baal. With what holy horror does he speak of the traitor, and the rising rage of the Pharisees against the Messiah! How severely does he, in the words of the Lord, denounce the unbelieving Jews with their murderous designs, as children of the devil! And, in his Epistles, he terms every one who dishonours his Christian profession, a liar; every one who hates his brother, a murderer; every one who wilfully sins, a child of the devil; and he earnestly warns against teachers who deny the mystery of the incarnation, as Antichrists, and forbids even to salute them. The measure of his love of Christ was the measure of his hatred of Antichrist. For hatred is inverted love. Love and hatred are one and the same passion, only revealed in opposite directions. The same sun gives light and heat to the living, and hastens the decay of the dead.

Christian art has so far well understood the double aspect of John by representing him with a face of womanly purity and tenderness, but not weakness, and giving him for his symbol a bold eagle soaring with outspread wings above the clouds.

A proper appreciation of John's character as thus set forth removes the chief difficulty of ascribing the Apocalypse and the fourth Gospel to one and the same writer. The temper is the same in both: a noble, enthusiastic nature, capable of intense emotion, of love and hatred; but with the difference of vigorous manhood and ripe old age, between the roar of battle and the repose of peace. The theology is the same, including the most characteristic features of Christology and soteriology. Even the difference of style, which is startling at first sight, disappears on closer inspection. The Greek of the Apocalypse is the most Hebraising of all the books of the New Testament, but this might be expected from its close affinity with Hebrew prophecy, to which the classical Greek furnished no parallel; while the Greek of the fourth Gospel is pure, and free from irregularities; yet, after all, John the Evangelist also shows the greatest familiarity with, and the deepest

insight into, the Hebrew religion, and preserves its purest and noblest elements; even his style has a childlike simplicity and sententious brevity as of the Old Testament; it is only a Greek body inspired by a Hebrew soul.

In accounting for the difference between the Apocalypse and the other writings of John, we must also take into consideration the necessary difference between prophetic composition under direct inspiration, and historical and didactic composition, and also the intervening time of about twenty years,—the Apocalypse being written before the destruction of Jerusalem, and the fourth Gospel towards the close of the first century, in extreme old age, but when his youth was renewed like the eagle's, as in the case of some of the greatest poets—Homer, Sophocles, Milton, and Göthe.

THE APOSTOLIC LABOURS OF JOHN.

In the first stadium of apostolic Christianity, John figures as one of the three pillars of the Church of the Circumcision, together with Peter and James the brother of the Lord; while Paul and Barnabas represented the Gentile Church. This seems to imply that at that time he had not risen to the full apprehension of the universalism and freedom of the Gospel. But he was the most liberal of the three, standing between James and Peter on the one hand, and Paul on the other, and looking already towards a reconciliation of Jewish and Gentile Christianity. The Judaizers never appealed to him as they did to James or to Peter. There is no trace of a Johannian party, as there is of a Cephas party and a party of Paul. He stood above strife and division.

In the earlier chapters of the Acts he appears, next to Peter, as the chief apostle of the new religion; he heals with him the cripple at the gate of the temple; he is brought with him before the Sanhedrin to bear witness to Christ; he is sent with him by the apostles from Jerusalem to Samaria to confirm the Christian converts by imparting to them the Holy Spirit; and he returns with him to Jerusalem. But Peter is always named first, and takes the lead in word and act; John follows in mysterious silence, and makes the impression of a reserved force which will manifest itself at some future time. He must have been present at the conference of the apostles in Jerusalem, A.D. 50, but he made no speech, and took no active part in the great discussion about circumcision and the terms of Church membership. All this is in entire keeping with the character of modest and silent prominence given to him in the Gospels.

After the year 50 he seems to have left Jerusalem. The Acts make no more mention either of him or Peter. When Paul made his fifth and last visit to the holy city (A.D. 58) he met James, but none of the apostles.

The later and most important labours of John are contained in his

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writings. They exhibit to us a history that is almost exclusively inward and spiritual, but of immeasurable reach and import. They make no allusion to the time and place of residence and composition. But the Apocalypse implies that he stood at the head of the churches of Asia Minor. This is confirmed by the unanimous testimony of antiquity, which is above all reasonable doubt, and assigns to him Ephesus as the residence of his latter years. He died there in extreme old age, during the reign of Trajan, which began in 98. His grave also was shown there in the second century.

We do not know when he removed to Asia Minor, but he cannot have done so before the year 63. For in his valedictory address to the Ephesian elders, and in his Epistles to the Ephesians and Colossians, and the second to Timothy, Paul makes no allusion to John, and speaks with the authority of a superintendent of the churches of Asia Minor. It was probably the martyrdom of Peter and Paul that induced John to take charge of the orphan churches, exposed to serious dangers and trials.

Ephesus, the capital of proconsular Asia, was a centre of Grecian culture, commerce, and religion; famous of old for the songs of Homer, Anacreon, and Mimnerus; the philosophy of Thales, Anaximenes, and Anaximander; the worship and wonderful temple of Diana. There Paul had laboured three years (54-57), and established an influential church, a beacon-light in the surrounding darkness of heathenism. From that point he could best commune with the numerous churches he had planted in the provinces. There he experienced peculiar joys and trials, and foresaw great dangers of heresies that should spring from within. All the forces of orthodox and heretical Christianity were collected there. Jerusalem was approaching its downfall; Rome was not yet a second Jerusalem. Ephesus, by the labours of Paul and of John, became the chief theatre of Church history in the second half of the first, and during the greater part of the second century. Polycarp, the patriarchal martyr, and Irenæus, the leading theologian in the conflict with Gnosticism, best represent the spirit of John, and bear testimony to his influence. He alone could complete the work of Paul and Peter, and give the Church that compact unity which it needed for her self-preservation against persecution from without, and heresy and corruption from within.

If it were not for the writings of John, the last thirty years of the first century would be almost an entire blank. They resemble that mysterious period of forty days between the resurrection and ascension, when the Lord hovered, as it were, between heaven and earth, barely touching the earth beneath, and appearing to the disciples like a spirit from the other world. But the theology of the second and third centuries evidently presupposes the writings of John, and starts from his Christology rather than from Paul's anthropology and soteriology, which were buried out of sight until the fourth century, when Augustine in Africa revived them.

JOHN AT PATMOS.

According to the unanimous testimony of the ancient Church, John was banished to the solitary, rocky, and barren island of Patmos (now Patmo or Palmosa), in the *Ægean* Sea, south-west of Ephesus. This tradition rests on the testimony of the *Apocalypse*, i. 9, as usually understood—"I, John, your brother, and partaker with you in the tribulation and kingdom and patience in Jesus, was in the isle that is called Patmos, for (on account of) the Word of God and the testimony of Jesus." Some modern writers (Bleek, De Wette, Düsterdieck) explain this to mean simply that the author of the *Apocalypse*, whoever he was, was carried (in a vision) to Patmos to receive the revelation there, and they trace the tradition of the exile to a misunderstanding of this passage. But the mention of the "tribulation" and "patience" in the same connection, and the usual meaning of "testimony," which is not equivalent to revelation, as well as the parallel passages, chaps. vi. 9; xx. 4, confirm the traditional exegesis. In Patmos, John received, while "in the spirit, on the Lord's day," those wonderful revelations concerning the struggles and victories of Christianity which are recorded in that mysterious book—the *Apocalypse*.

The fact of his banishment to Patmos is confirmed by the unanimous testimony of antiquity. It is perpetuated in the traditions of the island, which has no other significance. "John—that is the thought of Patmos; the island belongs to him; it is his sanctuary. Its stones preach of him, and in every heart he lives."

The time of the exile is uncertain, and depends upon the disputed question of the date of the *Apocalypse*. External evidence points to the reign of Domitian, A.D. 95; internal evidence to the reign of Nero, or soon after his death, A.D. 68.

The prevailing, we may say the only distinct tradition, beginning with so respectable a witness as Irenæus about 170, assigns the exile to the end of the reign of Domitian, who ruled from 81 to 96. He was the second Roman emperor who persecuted Christianity, and banishment was one of his favourite modes of punishment. Both facts give support to this tradition. After a promising beginning he became as cruel and bloodthirsty as Nero, and surpassed him in hypocrisy and blasphemous self-deification. He began his letters, "Our Lord and God commands," and required his subjects to address him so. He ordered gold and silver statues of himself to be placed in the holiest place of the temples. When he seemed most friendly, he was most dangerous. He spared neither senators nor consuls when they fell under his dark suspicion, or stood in the way of his ambition. He searched for the descendants of David and the kinsmen of Jesus, fearing their aspirations, but found that they were poor and innocent persons. Many Christians suffered martyrdom under his reign, on the charge of atheism—among them his own cousin, Flavius Clemens, of consular dignity, who was put

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to death, and his wife Domitilla, who was banished to the island of Pandateria, near Naples. In favour of the traditional date may also be urged an intrinsic propriety that the book which closes the canon, and treats of the last things till the final consummation, should have been written last.

Nevertheless, the internal evidence of the Apocalypse itself, and a comparison with the fourth Gospel, favour an earlier date, before the destruction of Jerusalem, and during the interregnum which followed the death of Nero (68), when the beast—that is, the Roman Empire—was wounded, but was soon to be revived (by the accession of Vespasian). If there is some foundation for the early tradition of the intended oil-martyrdom of John at Rome or at Ephesus, it would naturally point to the Neronian persecution, in which Christians were covered with inflammable material, and burned as torches. The unmistakable allusions to imperial persecutions apply much better to Nero than to Domitian. The difference between the Hebrew colouring and fiery vigour of the Apocalypse, and the pure Greek and calm repose of the fourth Gospel, to which we have already alluded, is more easily explained if the former was written some twenty years earlier. This view has some slight support in ancient tradition, and has been adopted by the majority of modern critical historians and commentators.

We hold, then, as the most probable view, that John was exiled to Patmos under Nero; wrote the Apocalypse soon after Nero's death, A.D. 68 or 69; returned to Ephesus; completed his Gospel and Epistles several (perhaps twenty) years later; and fell asleep in peace during the reign of Trajan, after A.D. 98.

The faithful record of the historical Christ in the whole fulness of His Divine-human person, as the embodiment and source of life eternal to all believers, with the accompanying epistle of practical application, was the last message of the beloved disciple—at the threshold of the second century, at the golden sunset of the apostolic age. The recollections of his youth, ripened by long experience, transfigured by the Holy Spirit, and radiant with heavenly light of truth and holiness, are the most precious legacy of the last of the apostles to all future generations of the Church.

TRADITIONS RESPECTING JOHN.

The memory of John sank deep into the heart of the Church, and not a few incidents more or less characteristic and probable have been preserved by the early fathers.

Clement of Alexandria, towards the close of the second century, represents John as a faithful and devoted pastor, when, in his old age, on a tour of visitation, he lovingly pursued one of his former converts who had become a robber, and reclaimed him to the Church.

Irenæus bears testimony to his character as "the son of thunder," when he relates, as from the lips of Polycarp, that, on meeting in a

public bath at Ephesus the Gnostic heretic Cerinthus, who denied the incarnation of our Lord, John refused to remain under the same roof, lest it might fall down. This reminds one of the incident recorded in Luke ix. 49, and the apostle's severe warning in 2 John 10 and 11. The story exemplifies the possibility of uniting the deepest love of truth with sternest denunciation of error and moral evil.

Jerome pictures him as the disciple of love, who, in his extreme old age, was carried to the meeting place on the arms of his disciples, and repeated again and again the exhortation, "Little children, love one another," adding, "This is the Lord's command, and if this alone be done, it is enough." This, of all the traditions of John, is the most credible and the most useful.

In the Greek Church John bears the epithet, "the theologian" (*θεολόγος*), for teaching most clearly the divinity of Christ (*τὴν θεότητα τοῦ λόγου*). He is also called "the virgin" (*παρθένος*), for his chastity and supposed celibacy. Augustine says that the singular chastity of John from his early youth was supposed by some to be the ground of his intimacy with Jesus.

The story of John and the huntsman, related by Cassian, a monk of the fifth century, represents him as gently playing with a partridge in his hand, and saying to a huntsman, who was surprised at it: "Let not this brief and slight relaxation of my mind offend thee, without which the spirit would flag from over-exertion, and not be able to respond to the call of duty when need required." Childlike simplicity and playfulness are often combined with true greatness of mind.

Polycrates, Bishop of Ephesus, at the close of the second century, relates (according to Eusebius) that John introduced in Asia Minor the Jewish practice of observing Easter on the 14th of Nisan, irrespective of Sunday. This fact entered largely into the paschal controversy about the genuineness of the Gospel of John.

The same Polycrates of Ephesus describes John as wearing the plate or diadem of the Jewish high priest (Exod. xxviii. 36, 37; xxxix. 30, 31). It is probably a figurative expression of priestly holiness which John attaches to all true believers (Comp. Rev. ii. 17), but in which he excelled as the patriarch.

From a misunderstanding of the enigmatical word of Jesus (John xxi. 22), arose the legend that John was only asleep in his grave, gently moving the mound as he breathed, and awaiting the final advent of the Lord. According to another form of the legend, he died, but was immediately raised and translated to heaven, like Elijah, to return with him as the herald of the second advent of Christ.

PHILIP SCHAFF.

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LAY PREACHERS.

IN a former number of *The Catholic Presbyterian*, the present writer discussed the question whether the details of our presbyterial form of government did not require to be modified, in view of the peculiar needs of many of our mission fields. It was urged that in many instances it were probably better if we would begin with our feeble churches in a very simple and elementary way ; that since the institution of the pastorate in the form now common among us involved the devotion of the whole time of a man to pastoral work, and so, by necessary consequence, required that the whole cost of his support should be paid in some way or other by the Church, it was not apparently well adapted to such fields.

Undoubtedly, where a Church is strong, and able to pay a man for the whole of his time, such arrangement is not only excellent, but the best possible. And there is no doubt but that it is the best ideally for small and feeble Churches also. That a man should give up to pastoral work all his time and all other occupations, if the man be of the right kind, must indeed be a special blessing to Churches that, as weak, need special nurture ; and so long as the number of such destitute fields is not out of all reasonable proportion to the pecuniary and spiritual ability of the wealthy Churches to aid them in pastoral support, so long, we admit, such Churches may be properly assisted by the means of the stronger Churches. But because all this is true under certain conditions, it was argued that it does not follow that it will also be true under other conditions. The best thing ideally, is by no means always the best thing practically. When the number of weak Churches requiring aid from without is out of proportion to the means which are practically available from the abundance of richer Churches ; or where, as so often in heathen lands, the bestowment of pecuniary aid in any form sufficient to enable a given Church to claim the whole time of one man as pastor may tend rather to hinder than promote the healthy development of an independent life, then plainly the arrangement which is ideally so good, becomes, in many cases, practically unworkable or seriously hurtful. Under such conditions we must, then, look about for some other way of meeting the necessities of the case. And it was argued that in the precept and example of the apostles we have an excellent and practical model for our procedure in such cases. The apostolic plan, according to the New Testament, was to place over such new and feeble Churches a plurality of "elders," "bishops," or "overseers," and commit the Churches to their united care. This seems to have been in all cases the primitive arrangement. For even though, with some, we recognise in "the angel of the Church" of Rev. ii. 3, the officer whom now *par excellence* we style the pastor, still the date of the

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apocalypse on no hypothesis is such as to compel us to believe that this was the earliest arrangement. There is no instance in the New Testament of the ordination or appointment, after our modern fashion, of an individual man as pastor. The apostles met the problem of the pastorate, in feeble Churches, by a plural pastorate and a division of labour. In our former article, this apostolic example was urged in its bearing on the problem of the pastorate, as presented in some of our foreign fields. It may not be amiss to remark here that the article in question has called out responses from the most diverse parts of the foreign field, and from some of the most trusted missionaries of the Church. From India, China, Africa, and Persia, not only Presbyterians but also Independents, and in one case an Episcopalian brother, personally unknown to the writer, have expressed their approval of the general line of policy suggested; and, what has been more satisfactory still, is the discovery of the fact that the plan which we had urged was, in at least a few places on the foreign field, in actual and successful operation.

We feel, therefore, the more encouraged to pursue the subject yet a little further, and on this occasion indicate what seems to us to be the needed application of the same principles to the exigencies of our home and colonial mission fields. As a conspicuous, and, to an American writer, a more familiar illustration of the problem presented, we shall take up the special case of the home-mission field in the United States. No doubt, however, the same questions which are raised in the United States, come up more or less prominently also in many parts of the colonial possessions of Great Britain.

One of the most impressive facts of the day is the rate at which the field of home missions in the United States is extending. That field lies to a great extent in the valley of the Mississippi and the region westward. Of the wonderful inflow of population into this extensive region, the last Annual Report of the Presbyterian Board of Home Missions gives such illustrations as the following:—"During the last decade, Minnesota has increased its population 76 per cent.; Montana, 89 per cent.; Kansas, 267 per cent.; and Arizona, 330 per cent. . . . It is estimated by an intelligent and observing statistician that not less than 1,800,000 immigrants have made their homes west of the Mississippi during the past year. . . . In other words, Kansas has increased her population by 631,000; Texas, by 780,000; Dakota Territory, by 120,000—and the most of this within the last two years; Nebraska has nearly quadrupled her population; Oregon has doubled hers; Colorado has increased almost five-fold." Nor, except we misread the future, is the American immigration likely to be confined quite within the territory of the United States. Of late years we have come to learn that large tracts in the far interior of the British possessions in America—as, *e.g.*, the valley of the Saskatchewan—although far north, yet present, in soil and climate, attractions to the agriculturist and the herdsman, little, if at all, inferior to the contiguous regions of the United

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States. It is not necessary to enlarge upon the fact that the fields indicated must be for a long time to come dependent for the Gospel, to a great extent, upon what we call home-mission work. For, although the numbers mentioned in the aggregate be great, yet it must be remembered that, scattered over the vast plains of the west, they appear, not as great masses of population, but, for the most part, in small towns and comparatively isolated communities, as yet not strong enough to support the Gospel in their midst on present plans without liberal aid. The need is the greater that so large a part of this immigration contributes little or nothing to the spiritual strength of these communities. Many of the immigrants are young men, with or without their families, from the older States. Of these, too many come out with no settled religious convictions; others, again, who were once religiously disposed, or even members of Churches in their former homes, lose their religious interest in the absence of the accustomed means of grace, or in the eager haste to be rich. A much larger proportion of the immigrant population comes from the overflowing States of the Old World; and too often they bring with them that religious formalism, or the spirit of utter indifference or open unbelief in Christianity which is so sadly prevalent in continental Europe.

Now, the question arises—if the Gospel is to be preached in any adequate measure, and churches organised and cared for by individual pastors duly educated, ordained, and installed after current Presbyterian methods, must not the demand both for men and for money from our older and wealthier Churches be exceedingly heavy? Is the Church in the United States equal to this demand? Is there good reason to believe that she is likely to meet the demand, in any adequate manner, by methods now current in the Presbyterian Church? Such facts as the following point, we believe, to the answer which, however reluctantly, we are forced to give. Two years ago a representative of the Presbyterian Board of Home Missions made an eloquent appeal to the students in the Western Theological Seminary, Allegheny, Pennsylvania, for labourers for this great home field. In response, no less than seventeen men, or about two-thirds of the whole graduating class, immediately signified their readiness to enter on this work. But what was the disappointment of these earnest young men—several of whom had declined what the world styles “good calls” near home for a chance at this rough and self-denying frontier work—when they found that, although the Board was ready to give them all a Commission—if that was of any value above their ordination—it was, from lack of funds, unable to help more than two or three to the far-distant West, where they were so greatly needed, or promise them that they should be supported when they should reach their fields? As a necessary consequence of this, the most of those men were compelled, from mere lack of the necessary means, to remain in the old and settled regions nearer home. During last year, however, we are told that there has been a marked improvement

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in the financial condition of the Home Board. The amount contributed has been \$15,000 (*i.e.*, about £3000) in excess of any previous year in the history of the Presbyterian Church. But now we hear that the men, in any sufficient number, are not to be had. The Home Mission secretaries tell us that they "could commission and support 150 more men than they can find," at once qualified and willing for the work. And even this 150, be it observed, is taken not as the measure of the need, but as the measure of the ability to send and support. What is the prospect of obtaining the required number in the immediate future? In forming an opinion on this question we have at once to face the fact that the total number of additions to the ministry of our Church, from all our theological institutions in the United States for the last year, was estimated at not more than 140, a number itself materially smaller than the number required this year for the home-mission field. But against this accession to the ministry, we have to place the fact that the deaths in the ministry, as reported to the last Assembly, were 108. In estimating, therefore, the probable supply for the existing need, we must deduct these losses, which leaves a remainder of only thirty-two. And this is about all the annual increment on which we can depend for all the work of the Church in the old and established Churches, and in the home and foreign mission fields. For the facts as to the number of students in preparation for the ministry, in our theological seminaries and colleges, give no reason for believing that the annual supply will be very materially modified for at least several years to come. The conclusion seems clear and inevitable. Leaving out of sight the yet more urgent demands of the vast field of foreign missions, the Presbyterian Church in the United States is *very far* from meeting the necessities of the home mission field for the preaching of the Gospel, nor is there any visible prospect that she will do so in the near future. What then, if it be proved that the Gospel cannot be preached to the unevangelised, and the hundreds of feeble Churches instructed and governed by a ministry duly passed through the seven years of the collegiate and theological curriculum,—is not this a clear providential indication that we ought to seek to supplement the need in some other way?

In the presence of such facts as the above, it is clear as light, or ought to be, that the methods of the Presbyterian Church need to be materially modified. We plead that wherever, in the United States, the British possessions, or elsewhere, any such facts as the above exist, an organised and efficient *lay* agency, auxiliary to the fully educated ordained ministry, is imperatively demanded. Granted that this is not the best way conceivable; is it not the best way that is practicable? Granted, that in the nature of the case we may not be able to expect preaching from such laymen of as high an order, judged by the homiletic standards, as from our educated ministry; is it not, after all, much better that the great need of the home-mission field in all Christian lands should be met in this way by a carefully selected

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lay agency, than that the need should go unmet altogether? This idea, it need not be said, is not offered as a novelty. We urge no untried theory. As we all know that our brethren of the Methodist Church, for example, have from the very first attached great importance to the work of an organised lay agency, as auxiliary to the work of the trained and more fully educated ordained ministry. In places where a pastor cannot yet be settled because of the small number or poverty of the people, they place, as we know, a lay-preacher or a "class-leader," who will, at stated times, gather together the scattered few, maintain, as he best can, the public worship of God, and in every way seek the enlargement of the Church, until it shall so grow in numbers and ability as to warrant the appointment to the post of an ordained minister. We regard the plan as admirable, and have no doubt that herein we have one of the chief secrets of the confessed success of the Methodist denomination as an aggressive body. In America, at least, we often hear comparisons drawn between the Methodists and the Presbyterians on this very point, and, to the disadvantage of the latter. It is complained that Presbyterianism is not as broadly and successfully aggressive as Methodism, and, in particular, that we do not reach the masses of men, especially the poor, as do the Methodists. We believe that there is too much of truth in this, and that at least one of the chief reasons for the fact is found in our too exclusive reliance for the great work of missions at home upon the labours of highly educated and ordained ministers. In all our churches we have, no less than the Methodists, a most valuable lay element, which, if properly organised by presbyteries and sessions for service, would be a mighty power for aggressive evangelistic work. No doubt much is done by our laymen even as it is, and the success of any minister turns very much upon his gift in selecting such co-labourers, and setting them to such work as they may be fit for. Still, for lack of formal official recognition and the support of presbyterial authority, our lay-service greatly lacks efficiency. As compared with the organised lay-service of the Methodist Church, the difference seems to us very much like that between a miscellaneous crowd and an organised army. Herein, we believe, lies the practical solution of the home-mission problem. Neither the actual nor the prospective force of the ordained ministry in the United States, or probably, in any Christian land, is equal to the great work to be done for those that are destitute of the Gospel at home. A certain part of the work must therefore be done by others than by ordained ministers, or it must go undone. Surely no one will be so in bondage to the letter or devoted to form as to argue that it were better not done at all than done by others than our ordained ministers. But if a large part of this home-mission work will have to be done by laymen, then the Church ought to recognise the fact in a practical way by formally selecting and organising her lay labourers, and defining their qualifications and duties even as for the ordained ministry. As on the foreign, so on the home

field, the work to be done is of a twofold character, namely, pastoral and evangelistic.

In the first place, let us look at the home-mission problem as regards the pastoral work. In every Christian land, especially in the States of America, are very many churches so weak in numbers that they cannot support a pastor, even when aided as far as practicable by the funds of the home-mission treasury. Will any one say that under such circumstances, with the vast fields of the world lying unreaped before him, it is the duty of any man to settle down among such a mere handful, and slowly starve himself on the miserable pittance which they can afford him? Is this the best way of using the scanty forces of our educated and ordained ministry? Why should not the plan which we have before urged for the pastoral care of feeble churches on the foreign field be also applied to similar cases at home? Why should not the work in many such churches, which now is imperfectly done by a half-supported minister, or else goes undone altogether, be done by the elders of the churches? So, in fact, as we know, it is sometimes done, and well done. We have all known excellent elders, who were full of faith and good works, mighty in the Scriptures, and more competent than many a young theologian fresh from the schools, not only to rule, but also to teach and lead the public worship of God's house. Such men, we shall be told, are few; perhaps they are; but we are persuaded that we should have many more of such elders if it were understood that the office carried with it such demands and responsibilities. We argue, then, that it is vain and futile to think of supplying all our churches with individual pastors who shall devote their whole time to the church or churches assigned them. If we had a suitable ordained man for every vacant church in the country, we are not sure, in view of the greater needs of the vast world outside, that this would be the best use to make of all of them. Let us in such cases fall back on the primitive method of a pastorate by a plural eldership, dividing all pastoral work among them. Let the eldership be made in fact what it is in theory—a *joint pastorate*; and, as it seems to us, the needs of the home field, if not perfectly met, will at least be satisfied far more effectually than at present. Let the Church, then, recognise all the powers which now are exercised by the individual minister as inhering potentially in every elder as such. Let the Church expressly authorise and direct the elders, in all cases where the Church may be unable to secure the regular pastoral service of an individual minister, themselves to exercise, in a judicious distribution of labour, all those functions which now, with very little Scriptural ground, and that, too, somewhat doubtful, we assign to the minister exclusively.

But pastoral work is not all. In the field of home, as in that of foreign missions, we have great masses of men in our great cities, and scattered through our states and colonies, who even in Christendom are living no less than the heathen without God. For them evangelistic

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work is needed no less than for the heathen. It is too much to expect of the pastor of a church, that in addition to the care of the flock who attend upon his stated ministry, he shall keep abreast alone of the work which is so imperatively demanded for these practical heathen who make up so much of the population in all Christian lands. Neither, as we have clearly seen, have we the ordained men sufficient to set apart for this work. Let us then, by all means, set our gifted laymen to the work, as helpers together with the ministry. That we have a multitude of men among the laity of our Presbyterian Churches, qualified alike by gifts and graces for the evangelistic work of preaching the Gospel to the perishing, no man can doubt. No denomination of Christians, probably, has a larger proportion of intelligent and highly gifted laymen than the Presbyterian. In a more or less irregular way, many of them are doing the work already. A much larger number hold back through a natural diffidence, fearing also lest they should seem to be intruding into an office which does not belong to them. Too often, when a man does break through the restrictions of custom, and takes up the work of preaching in a systematic manner, becoming what it is the fashion loosely to call an evangelist, he falls out of the Presbyterian Church. He thinks, perhaps, that it has no place for him; wherein, as regards our practice, he has some show of reason for his opinion, but as regards our fundamental principles, none at all. As it is, however, through the lack of any provision for his formal recognition and appointment by due ecclesiastical authority, he appears before the public, whether he will or no, as a man irregularly and unlawfully performing a work which by right belongs only to the ordained minister. This is demoralising both to him and to the Church at large, and that in two ways. Conservative men, because they regard such a man as being a self-called and irregular intruder into a work to which he has not been appointed, are thereby hindered from recognising as they should what may be a true call of God and a real work of the Spirit. On the other hand, the radicals in the Church, seeing that the man is plainly called and owned of God, while he is not owned by Church authorities, are apt hastily to conclude that Church authority and discipline is of very little consequence. Thus they come to fall in with that current of the time which tends ever more and more to depreciate Church authority and ordinances, and so drifts toward ecclesiastical anarchy. In any case the effect is bad. It is an unfortunate thing for a Church if she have no place, or it be believed, however mistakenly, that she has no place, according to her law and order, for the evangelistic gifts of, *e.g.*, such men as a Mr. Moody or a Major Whittle. We would meet the evil of this irregular evangelism of which some complain, not by opposing it, but by recognising as a Church the need of which it is the instinctive expression. To our mind the providence of God is calling loudly on the Presbyterian Church for the formal institution of an order of *lay-preachers* commissioned to carry the

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Gospel to the masses of civilised heathen outside of our Churches. We would have this lay evangelism formally authorised and organised at once under Presbyterian authority and supervision. It should be done at once, for the home-mission work, in America at least, is so vast that there is no reason to believe that all the ordained ministry of all our Churches can overtake it in a generation. We would urge, then, that such an order should be formally appointed; that certain definite qualifications be required for admission thereto, especially thorough and sound indoctrination in the Word of God, and the visible glow of the grace of God in heart and life. Where such men are found, let them be formally set apart, not indeed to rule, and govern, and administer the sacraments, but, in due subjection to presbyterial and sessional authority, to preach the Gospel to the destitute. The need, we must all admit, exists; and no less plainly do we see a tendency on the part of many laymen to go and do the work whether presbytery will or no. Now and then this tendency, for various reasons, is deprecated and opposed. We do not share this feeling. Would that all God's people were prophets! Rather do we recognise in this tendency the work of the Spirit of God which we have been too slow to discern. Instead of discouraging, therefore, we would that the Church, by her highest authorities, should encourage this movement by every means in her power. Only by the organisation of the gifted men among our laity for an aggressive evangelism, do we see that the Presbyterian Church can hope to rise to the exigency of the time, and deal in any adequate and successful way with the great problem of home evangelism. What we urge is, after all, by no means an untried novelty in the Presbyterian Church. However little recognition the need for the lay-preacher may have had in America or Europe, it is fully recognised in many parts, if not all, of our foreign mission fields. In the India missions of the American Presbyterian Church a very extensive and valuable work is done by men who are called, according to the extent of their qualifications, "catechists" or "Scripture readers." From all such presbytery demands certain qualifications, both spiritual and intellectual. Like candidates for licensure, they must pass certain examinations, which being duly sustained, they are appointed to preach the Gospel. Beyond this they have no power or authority. They are not even in the position of the licentiate, who, as such, is regarded as a candidate for future ordination. As a matter of fact, the most of these catechists are never ordained. All experience has taught our missionaries the value of such an organised body of lay-helpers. The need for such a class of workers is so manifest that, if we mistake not, all denominations of Christians in India, whatever their Church polity, and by whatever name they may choose to style these lay-preachers, have them, and feel that they could not do without their aid. Is not a similar order of men as urgently needed in the home field for mission work as abroad for foreign mission work? And why might we not expect that the organisation of such a body of lay-

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preachers, properly adapted to the special circumstances of each Christian country, would prove of as valuable and efficient service at home as abroad ?

S. H. KELLOGG.

PRINCIPAL HARPER.*

EVERY one who was brought into contact with Dr. Harper in his later life must have been impressed by the dignity and winsomeness of his character. Such was certainly the effect on ourselves, when meeting him in 1863 as one of the conveners under whose presidency the Joint-Committee on Union held its ten years' deliberations in Edinburgh. The quickness and accuracy of his thinking, the obvious warmth of his piety, the mingled eagerness and tenderness of his spirit, the gracious ripeness of his counsels, made one feel that he was in his right place at the head of the picked men of his own Church. When the negotiations were arrested in 1873, Dr. Harper was seventy-eight years of age, and he enjoyed such clearness of intellect and physical vigour as permitted him to serve Christ actively for six years longer. Having been ordained early in 1819, his public life—blameless, fruitful, and full of honour—covered quite sixty years ; so that we looked forward with much interest to the appearance of this volume, that we might learn what the roots were that produced so admirable a character, and in what special atmosphere it had flourished. We find that the literary skill, the perfect taste, the genial sympathy, and often quaint felicity of Dr. Thomson's pen have given us a biography which is more than usually interesting and profitable.

James Harper was born in June, 1795, in the Burgher manse at Lanark, his father being a minister in one of those divisions of the Presbyterian Church which have now happily disappeared ; for the single life before us saw more than one union, and its maturest years were devoted to laying the foundations of another which may not be very distant. Going back rather more than one hundred years, we find among his ancestors a Sir John Harper, who was Sheriff of Lanarkshire in the evil days of Charles II., a companion of the good Archbishop Leighton, and one who had the honour of suffering imprisonment for his wife's sympathy with the godly men whom Charles's minions were persecuting. His boyhood seems to have been a sunny one, spent among the fair surroundings of the upper waters of the Clyde, and in a home where piety and love reigned. The great transition from a state of nature to one of grace, the reality of which was so abundantly proved in a long life, and by his latest breath, took place at some very early

* Life of Principal Harper, D.D. By the Rev. Andrew Thomson, D.D., F.R.S.E. Edinburgh : Andrew Elliot, 1881.

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and unmarked date; and "the golden mist in which he ever beheld his earlier years contained in it the supreme element of a loving heart at peace with God." In old age he was hailed by one of his school-mates as "the boy who never made a quarrel"—a distinction which was not the result of any constitutional softness, but of manly self-restraint. Having exhausted the limited resources of the neighbouring grammar school, he was prematurely sent to the University of Glasgow, at the age of twelve, where the home-sickness became so intolerable that he at length revealed his state to his father in a letter "gushing with filial tenderness;" but, that his father alone might know, the letter was written in Latin. The manse pony was soon bearing the boy home, father and son walking and riding by turns; study went briskly forward under more genial conditions; and in another year he was ready to enter with courage and profit on the work of the university. When he was more than eighty years of age he gracefully allowed his *alma mater* to repair an omission not much to its credit, by conferring on him the degree of D.D., although he had then adorned the title, bestowed by an American college, for more than forty years. He studied theology from 1813 to 1818 at Selkirk, under Dr. Lawson, whom Thomas Carlyle speaks of as the Scottish Socrates, one of a class of teachers to whom the Church in Scotland owes much,—men of ripe scholarship, large acquaintance with Divine truth, and earnest godliness, who, combining in their single persons the offices of two or three professors, and discharging their duties in combination with the ordinary work of the pastorate, trained four or five generations of Nonconformist ministers in days when the divinity halls of the Establishment were not to be trusted. James Harper was a student worthy of the best professors. In his forty-eighth year he himself became a professor of theology; and in his eighty-first year the academic crown of Principal descended on his hoary head, when his Church, united and greatly enlarged, made transition to a more thorough method of theological training.

One of the most significant events in Dr. Harper's history belongs to the period when he was about to pass from the position of a student to that of an ordained ambassador of Christ. Two congregations had called him to be their pastor; but the synod which, according to the custom then existing, had to decide between them, received a letter from the young preacher, intimating his "deliberate and fixed resolution to accept of no fixed charge." The reason of this startling announcement was in the highest degree creditable to the young man of three-and-twenty. A cloud of distressing doubt had fallen upon him simultaneously with the call to the ministry, and he would not advance a single step until he had "questioned himself upon the grounds of his belief, going down to the very foundations, and reviewing his convictions on the Divine origin of Christianity itself." At the same time, or perhaps rather when his intellectual conflict had passed the crisis, he was visited with overwhelming convictions of the respon-

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sibilities attaching to the care of souls. "Through anxious days and sleepless nights the cry of his heart was, 'Who is sufficient for these things?'" Dr. Cairns does not shrink from comparing this season of agonising doubt and victory to our Lord's temptation in the wilderness before His public ministry began, and adds, "But the enemy departed, and the student, stronger in faith for the trial, could go forth to publish the Gospel of the kingdom. He never regarded doubt as strength; but he knew what it was to have been compassed with it as infirmity. Hence he could have compassion on the ignorant, and on them that are out of the way."

The charge on which he entered was that of the Associate congregation, newly formed in North Leith. A large building, found nearly empty, was soon filled by an earnest congregation, and kept full by frequent replenishings during his long pastorate. The chief secret of this success—the highest which a minister can attain—has been indicated: he entered on his work with triumphant persuasion of the truth of the Gospel, and profound convictions of its supreme value. The standard which he set himself as to both the matter and the manner of preaching was a high one; and the evidence of how far he was enabled to come up to it reaches us from such good witnesses as Edward Irving and Dr. John Cairns on the one hand, and the fisherfolk of Newhaven on the other. Irving, resident in Edinburgh, and a licentiate of the Established Church, walked often to the Associate church in Leith on Sabbath mornings, explaining the attraction which Mr. Harper exercised on him by saying that his manner of preaching approached nearer to the conception he had formed of the speeches of the ancient Greek orators than anything else that he had ever heard. Principal Cairns recalls a sermon on Gal. ii. 16 ("Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ," &c.), as still ringing in his ears after forty years, and tells of "the prodigious energy with which, in his prime, he could apply the truth," and of "an electric burst of supreme vehemence by which he prostrated the whole audience." And it was not men of cultured minds alone whom Mr. Harper drew around him. One Sabbath there strayed into his church three farm labourers who had walked seven miles to spend the day of rest among the docks—men of bad lives, and who spent their leisure in reading infidel and impure books. They repented; burned their books; and for many years proved, in their new lives, the reality of their conversion. Not content to wait till such as these might be providentially brought into his church, Mr. Harper went seeking them to the gates of Restalrig tea-gardens,* to the harbour, to the then neglected village of Newhaven. Standing on a fish-box, he spoke with the same careful preparation and unmistakable fervour as in the pulpit, and commanded the respect of whatever audience.

"We believe," says Dr. Thomson, "Mr. Harper was the first to institute a regular Sabbath-evening service in the school-house of Newhaven; and generally

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he was himself the preacher. The most direct road to it lay along the sea-shore. Many can yet remember one place on the road, appropriately called 'Breakneck Corner,' where the sea had made so great inroads that limbs had been broken, and even lives lost, in the hazardous experiment of passing it. Nothing daunted by this, or by winter frosts and storms, the eager minister, carrying in his hand a little lantern, set off on many a discouraging and scowling night for the Newhaven school-house. The fishermen with their wives, alive to his kindness, and soon learning highly to appreciate his services, crowded the school-house. . . . The present Free Church at Newhaven is one of the many fruits of this fervid evangelism. The riper fruits are above."

Mr. Harper was not an orator nor a man of genius in the stricter meaning of these words, and he was far too much in earnest to cultivate sensationalism; yet he succeeded as a preacher with all classes. It is worth while to ask, in these days in which we hear so often of half-empty pews and declining congregations, whether the preaching is as thorough-going in the preparation and the fervent utterance of it, as Mr. Harper's was—"a preaching naturally, as in his case, filled with Gospel duty as well as privilege. Without such preaching, we deserve not to stand; with it, through grace, we cannot fail."

Another feature of Mr. Harper's pastoral work, worthy of being very specially noted, was the care he took in the matter of Bible-classes for those passing out from the period of youth. A long generation before synods and assemblies had begun to devise means for the welfare of youth, he was making his "ministry greatly effective" by this means. "He anxiously watched," says Dr. Thomson, "the period when the blossom either forms into fruit or falls away, and therefore laboured hard in this department, preparing and printing judiciously varied courses of lessons for each session; and a cloud of witnesses, gathered out of two generations, could testify that the minister's class had been their valley of decision."

In the earlier years of his ministry, Mr. Harper also kept up the now obsolete custom of examining the congregation, meeting the members in sections, and testing their acquaintance with the Westminster Standards; and even when the number of communicants under his care had grown to eight hundred, he made conscience of a yearly visit to each home, besides frequent visits to the sick, and a monthly visitation of widows. How carefully he had studied in what ways he might render this part of the pastor's work most effective appeared when he came to be a Professor of Pastoral Theology; the extracts given from his lectures are among the most useful pages of this exceptionally useful volume.

A large amount of public work naturally fell to the popular minister, and he did it with all his heart, but without allowing it to lessen the amount or injure the spirit of his proper congregational labours. By early rising, habits of method, and the husbanding of time, he accomplished what many, ignorant of these simple secrets, wonder at as if it were the result of some extraordinary faculty not bestowed on ordinary

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mortals. He gave time and hearty advocacy to all things affecting the welfare of Leith, the hospital there owing its existence very much to the influence and exertions of the Secession minister; he made speeches and delivered lectures in connection with many burning questions in succession, such as slavery, the Apocrypha, and Voluntaryism, and yet never allowed his zeal to degenerate into bitterness or meanness; and during the greater part of his public life, he added to the cares of the minister those of the editor and, notably, those of the professor. *The Theological Magazine*, started after, and in consequence of the union of the Burgher and Antiburgher Synods, as the organ of the United Secession Church, was placed under his care in 1826. He had with him a staff of ten contributors, who bound themselves by an agreement which illustrates in an odd way the advance made during half-a-century in religious journalism: "Any brother failing to send his paper before the expiration of each quarter of the year shall pay as a penalty the sum of five shillings, and one shilling extra for each week he may be deficient after the time appointed has expired." The fines "were rigidly exacted and honourably paid," although the contributors had no security of payment!

Dr. Harper's labours as a professor began in 1843, and ended only a week before his death in 1879. The Synod of the United Secession Church appointed him to its chair of Pastoral Theology, and very soon after transferred him to that of Systematic Theology. When that Synod, uniting with the Relief Synod, formed the United Presbyterian Church in 1848, the work of both chairs was committed to the man in whose capacity for abundant labour his brethren had learned to put unbounded confidence. For it must be remembered that the work of the professor was done, and well done, in combination with that of the pastor until 1864, when in his seventieth year the congregation at Leith provided him with a colleague. It may be understood that the teaching given to successive bands of students during these thirty-six years was thoughtful, thorough, and quickened from the fresh well-springs of his own deep spiritual life. "His style was innocent of all that stale and stereotyped phraseology which is the bane of so much theological writing, and which Foster wished to have abolished by Act of Parliament. He addressed the men of the 19th century in the language and manner of the 19th century. His sentences were sharp-edged and shining as newly-coined gold." In the public criticism of the students' discourses, Dr. Harper seems to have excelled. He pointed out defects and pricked bladders in a way more wholesome than pleasant, and on one occasion addressed the author of a discourse which "savoured more of pagan philosophy than of anything distinctively Christian," in these fit words: "Go home, my young brother, and pray that both your sermon and your own spirit may be baptized into the name of the Father, and of the Son, and of the Holy Ghost." Yet there was so much of truth and goodwill apparent in all the professor's strictures as

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to secure for him the high respect of his students at the time, and their gratitude in after years. "He not only pulled down the house, but built it anew and better." And this was often done with "an *impromptu* felicity which carried the assent and drew down the generous applause of his students, often continuing to be the subject of talk among them for many days to come. It was a not unfrequent remark that one such terse criticism was often worth a whole lecture. Some who may have winced for the moment under the professor's chastisements, manfully acknowledged their justice, and are at this day occupying some of the most honourable and prominent places in the Church." Dr. Harper's own self-denying thoroughness of preparation gave him full right to press the same virtue on those committed to his training. On one occasion, an expected preacher failing to appear at Leith, he had preached a sermon so "remarkable at once for connected thought and eloquence, sustained and increasing to the close," that he was asked to print it, and his wife (a minister's wife is always the most candid of critics) told him she had never heard him preach better. Being asked, why, when he could extemporise so well, he should spend so much labour on preparation, his answer was a noble one: "God might give aid to His servants to meet a necessity, which He would withhold from unfaithfulness or indolence."

Dr. Harper's character shone with peculiar beauty at home. He was married, within a year from his ordination, to a daughter of the manse, who was his solace and strength through fifty-eight years. Mrs. Harper and thirteen of their children still survive to cherish the remembrance of that love and wisdom which gladdened their lives, and to diffuse it among troops of grandchildren. We would willingly transcribe the whole of the beautiful and touching chapter in which Dr. Thomson delineates the family life of his friend; a sentence or two must suffice. This, with reference to the experience—not rare in ministers' homes—of the *res angustæ domi* :—

"Those who believed that a family of fourteen children could be fed, and clothed, and educated as the children of a Christian minister, in a large town and in the neighbourhood of a larger city, ought to be, on an income which was long in reaching, and which never exceeded, £300 a-year, must almost have had the faith of miracles. What must have been the stern economy, the daily self-denials, the frequent mortifications, the noble industry, and the skilful housewifery necessary to make ends meet at the close of a year. . . . No doubt the chief sufferer from this penance, which might have been prevented, was too magnanimous to complain. We have heard him say with a smile, behind which there was some sadness, when he heard a fellow-minister murmuring at some petty difficulties: 'Oh, that is nothing! Think of twenty-eight little feet coming pattering down my stair every morning, and a regular meal mob at the bottom of it.' But could we have followed him to his study and to his diary, we should, perhaps, have found him writing some such sentence as this, which more than once occurs in it: 'Much depressed in spirit, particularly on account of financial difficulties.'"

It was well to reveal the sore daily pressure which Dr. Harper had to bear throughout the greater part of his faithful and admirable service ;

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for, surely, if Christian congregations but knew at what cost to themselves and their families their ministers serve them, they would make their incomes less inadequate. But the manse at Leith was rich in spiritual blessings. The description of the busy, bright Sabbaths there is closed with these words: "We have heard members of the family declare, with all the emphasis and pathos of tears, that even in their earliest days they had never found those home Sabbaths to be a weariness but a delight."

The man of many toils found an unfailing solace at his own fireside, reading with his children or playing with his grandchildren, so that stern duty, clothed, armed, and beautified by love, had a complete victory all through. Little letters to very young children, written after his eightieth year, furnish us with a very winsome glimpse of the venerable Principal ready, as himself a little child, to enter the Kingdom. Death, in the form of paralysis, came with merciful surprise, at the close of a session. Finding the power of speech failing fast, he said to Mrs. Harper: "Promise, promise that you will make the nature and necessity of regeneration a subject of frequent conversation in the family." The words were indistinct, and on being slowly repeated to him, he said eagerly and as if in haste: "Yes, yes, that is it." "I promise," was the mother's answer, with her heart in full sympathy with his own. "I trust you," he immediately replied; "it is my dying request." And when Dr. Cairns asked him whether he had any message to the students, he said: "Tell them to follow Christ."

Dr. Harper shared the blessing of one ecclesiastical union in 1822, and of another in 1848; and ten years of his ripe age were spent in laying the foundations of another. It would not be fitting to discuss in this personal sketch the progress and the seeming failure of these negotiations; but I may be permitted, as one who took part in them, to express my own hearty gratitude to Dr. Thomson for the admirable chapter in which he records their history. And even now, writing on the eve of what threatens to be a brisk ecclesiastical storm in Scotland, I shall venture to express the hope that the close of this portentous century is to witness larger and more gracious developments in the same direction. Unions of Churches, however, are of less than no value except they result from the growth and ripening of spiritual life in Christ; and this paper has been written with the desire that many of our young men may learn from the example of James Harper how to feed their lamps daily at the living olive tree, and by habitual fellowship with Him who walks among the golden candlesticks, to carry them steadily, ever brightening, to the end.

A. MACLEOD SYMINGTON.

CONFIRMATION.

THE Eastern Church administers to her infants three rites in quick succession—viz., baptism by immersion, eucharistic communion, and confirmation by unction. The Western Church of the Roman obedience pursues a very different course; for she baptises children by sprinkling, but prohibits infant communion, and makes confirmation a sacrament to be observed after an interval of years. There is also an important divergence as regards the officiating clergy. In the East, the chrism, as well as the baptism, is performed by priests and deacons; but in the West, while the power to baptise has been conceded not only to the inferior clergy, but to laymen and to women, the power to confirm has been restricted to bishops. The Council of Trent is peremptory on the point: "*Si quis dixerit, sanctæ confirmationis ordinarium ministerium non esse solum episcopum sed quemvis simplicem sacerdotem, anathema sit.*"* A Roman Catholic bishop confirms by imposition of hands, with prayer, and by making the sign of the Cross with oil on the forehead of each candidate, saying at the same time—"I sign thee with the sign of the Cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

At the Reformation, the sacramental character of the rite was disowned, but an ordinance of confirmation was generally continued, partly out of respect to antiquity, partly from a conviction of its practical usefulness. Calvin held up to scorn the mystic virtue ascribed to the Episcopal chrism, but expressed his approval of a service in which baptised youths should, after sufficient instruction, publicly avow their faith.† Turretine takes precisely the same view; and confirmation, in the sense indicated by these divines, has held a place to this day, both in the Reformed and in the Lutheran Churches of the Continent, and, as a matter of course, in the composite Evangelical Church of Prussia. Religious people in Germany seem to regard the confirmation of their children with deep interest, and have them carefully prepared for the occasion.

The views of the English Reformers substantially coincided on this as on many other questions with those of their continental brethren. They retained confirmation, not as a sacrament, but, to use Hooker's phrase, as "a sacramental complement." The homily on "Common Prayer and Sacraments" describes it simply as "Confirmation of children, by examining them of their knowledge in the Articles of the

* *Sess. VII. De Confirmatione, Can. 3.*

† "*Utinam vero morem retineremus quem apud veteres fuisse admonui, priusquam abortiva hæc sacramenti larva nasceretur; non enim esset confirmatio talis, qualem isti fingunt, quæ sine baptismi injuria nec nominari potest, sed catechesis qua pueri aut adolescentiæ proximi fidei suæ rationem coram ecclesia exponerent.*"—*Instit. lib. iv. cap. 19, 13.*

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Faith, and joining thereto the prayers of the Church for them." Not a word about episcopal imposition of hands. Indeed, in the English order of confirmation, it is the candidate who *confirms* the baptismal vow of his godfather and godmother, and there is no such expression as that the bishop confirms the candidate. "Then shall the bishop say: Do you here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your baptism, ratifying and confirming the same in your own person, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you? And every one shall audibly answer, I do." The word "confirm," is not put anywhere into the bishop's mouth.

The serious blot on the English order of confirmation is its retention of the pre-Reformation rule which confined the administration of this rite to a bishop (prelate). And it is aggravated by the unjustifiable assertion of the Collect, that the bishop has laid on his hands, "*after the example of Thy holy apostles*, to certify them (by this sign) of Thy favour and gracious goodness toward them."

Such confirmation as this could not possibly be accepted in Scotland. The leaders of the Reformed Church there saw clearly that the holy apostles had given no example or precedent for such a ceremony; and they could not allow confirmation by prelates only, for they did not believe in prelates as the superiors of presbyters. It was, in their eyes, a relic of Popery, and an appendage of prelacy, and therefore to be utterly rejected. The General Assembly at Glasgow, in the year 1638, summarily dismissed it in this fashion: "Concerning confirmation,—seeing episcopacy is abandoned, imposition of hands by bishops falleth to the ground." The language is quite explicit against the Anglican rite; but it should be noticed that the Church of Scotland never pronounced against such a service of confirmation as found favour with Calvin and the foreign Protestants.

The Presbyterian Puritans of England objected in like manner, not to confirmation, but to the rubrics and order of confirmation in the Book of Common Prayer. At the restoration of monarchy and prelacy in 1660, their efforts were directed to the obtaining of some security, that candidates for confirmation should be adequately instructed. Richard Baxter wrote:—"Doth not any man that knoweth what hath been done in England, and what people dwell there, know that there are not more ignorant people in this land than such as have had, and such as desire episcopal confirmation? Is it sufficient in point of instruction for a bishop to come among a company of little children and other people whom he never saw before, and of whom he never heard a word, and of whom he never asketh a question which may inform him of their knowledge or life; and presently to lay his hands on them in order, and hastily say over a few lines of prayer, and so dismiss them? I was confirmed by honest Bishop Morton, with a

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multitude more, who all went to it as a May game, and kneeled down; and he dispatched us with that short prayer, so fast that I scarce understood one word he said."

To this the answer was obvious, that a careless instance of administration is no argument against the careful and reverent performance of the rite which the Church contemplates and enjoins. At the Savoy Conference the Presbyterian ministers cut more deeply into the question, and joined issue with the bishops on two points which we have already described as open to serious objection. They asked why a bishop only may confirm, while "every deacon may baptise, and every minister may consecrate and administer the Lord's Supper." They also denied that the episcopal imposition of hands had sanction from apostolic example. On the first point the prelates answered:—"Confirmation is reserved to the bishop *in honorem ordinis*, to bless being an act of authority. So it was of old: St. Hierom. Dial. adv. Lucif. says it was *totius orbis consensio in hanc partem*: and St. Cyprian to the same purpose, Ep. 73." On the second point, the prelates coolly said:—"Prayer after the imposition of hands is grounded upon the practice of the apostles" (Heb. vi. 2; Acts viii. 17). Then followed a reference to an awkward expression in the 25th Article of Religion, with which we are not much concerned.

But the bishops were either right or wrong in their *proofs* from the New Testament. And it is the more worth our while to examine and settle the alternative, because this allegation of apostolic sanction stands in the Prayer Book, and is constantly advanced by English clergymen when pressing young people of other Churches as well as their own, to be confirmed. Not all, indeed, take such high ground. Mr. Simeon of Cambridge said distinctly:—"Confirmation does not seem to me an ordinance of God or an appointment of the apostles."* Dr. Jacob has written:—"It is a very good and wholesome rite . . . but it is not after the example of the apostles, who used no ceremony at all corresponding with it."† These, however, are exceptional admissions. We have quite a different tone in such a writer as Bishop Wordsworth of St. Andrews, so given to remonstrating with the benighted Presbyterians of Scotland on their ecclesiastical defects and blemishes. In his "Outlines of the Christian Ministry," we fall on this confident announcement:—"We are prepared to show that the ordinance of confirmation rests upon the authority of Scripture, being mentioned in due order after baptism, as among the fundamental 'principles of the doctrine of Christ' in Heb. vi. 1; and upon the practice of the apostles as recorded concerning St. Peter and St. John in Acts viii. 14-17, and in Acts xix. 5, 6, concerning St. Paul. It is also attested by abundant evidence of ancient authors. I will content myself with one quotation from St. Jerome."‡ It will be observed that Dr. Wordsworth simply repeats the

* Brown's Conversation Parties of Simeon, p. 239.

† Jacob's "Ecclesiastical Polity," p. 279.

‡ Pp. 226, 227.

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quotations from the New Testament and from Jerome, which were put forward by Charles the Second's bishops—adding one text from the Acts of the Apostles. As nothing more has been gathered during two hundred years, we may assume that all the evidence for episcopal confirmation after the example of the apostles lies before us. Analyse it, and it is nothing.

As to Jerome, whom our Prelatic friends are not so fond of quoting on the question of Orders, what does his statement amount to but that imposition of hands by a bishop was generally practised in the 4th century, and was then regarded as an ancient practice? As to its having sanction in Holy Writ, we can judge as well as he; and we are disposed to say with Calvin, *in eo nonnihil hallucinari Hieronymum*.

It is wonderful that a scholar of Bishop Wordsworth's standing should put forward the passages from the New Testament, above cited, as proofs that the Anglican confirmation has the authority of Scripture. The first of them (Heb. vi. 1, 2) makes no reference whatever to apostles or to bishops. It enumerates Hebrew rudiments of the Christian faith, not ordinances of the Church; and mentions among them, the washings and imposition of hands on the head of sacrifices, so familiar to the Hebrew reader. The second and third, taken from the same book (Acts), mention the laying on of apostolic hands for the communication of the Holy Ghost and spiritual gifts, but neither imply nor justify a stated ordinance of imposition of hands on all baptised youths so soon as they can say "the Apostles' Creed, the Lord's Prayer, and the Ten Commandments." We do read of confirmation in the Acts of the Apostles, but it is of "the souls of the disciples" (chap. xiv. 22, xv. 32); and in such passages no mention is made of imposition of hands.

Such overstraining of the authority for confirmation is all the more to be regretted because, on grounds of practical expediency and usefulness, much may be said for an ordinance of this kind. Bishop Wordsworth may be sure that such arguments as he has advanced will never make any impression on his Presbyterian neighbours. They are too intelligent in Scripture and in the history of Christian institutions to accept the claim that bishops are ecclesiastical successors of the apostles, and have a mystic power to bless by the imposition of their hands. But they have no need, and can have no wish to deny that a public confirmation of the young baptised members of the Church may be turned to excellent use; and that when a parish is so happy as to be placed under an earnest ministry, the preparatory classes for such confirmation are likely to prove valuable means of grace. It is a fair position to take up that some service of the sort is needed to render distinct and palpable the position into which our Christian youths are introduced by infant baptism, and to hold them in visible connection with their mother Church.

It is often said that the communion classes in Presbyterian congregations serve the same end as classes for confirmation elsewhere; and

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in this there is a large measure of truth. An earnest Presbyterian minister, preparing young candidates for their first communion, ascertains their state of knowledge, and appeals to their consciences and hearts, very much as an earnest clergyman in the Church of England does when preparing candidates for confirmation. Bible classes for young men and women, apart from communion, may also be recognised as promoting the same object. Yet a question remains whether some more systematic recognition of the young baptised members of the Church is not needed. Many seem to speak as if these, by growing up, fall outside the pale, and must "join the Church" by becoming communicants. But no intelligent Presbyterian churchman can so think or speak. Our young people have not to become members of the Church by going to the Lord's table; but, going thither, fulfil one of the obligations of their membership, and enjoy a privilege for which in infancy they were incompetent.

Now, the class for young communicants may practically serve as a confirmation class in those places where the Lord's Supper is observed at long intervals of three or six months; but where the older practice of monthly communion is followed, a class of this description is not the most convenient arrangement for dealing with those who desire to join the company at the Holy Table.

But this is not all. There are young members of our Christian families—baptised members of the Church—who are not so definite and decided in their religious experience, as to take the step—so formidable to many—of applying to their minister for admission to the Lord's Supper. So long as there is no intermediate stage, a two-fold danger ensues. A pressure is put on those young persons to take a step which they feel in their consciences to be too long and high for them. They take it with some misgiving, and get at once all the promotion which they are ever to obtain in the Church of God. Or they do not take the step, and, as the years go on, swing more and more loose from their baptism, accept the position which the inaccurate language of the day assigns to them as "not members of any church," and, if they attend public worship, do so merely as auditors of the preacher whom they prefer, and "adherents" at pleasure.

Is there no remedy for this? Can our Church do nothing to fill up this awkward gap through which thousands of her children disappear? We have long been haunted by the impression that there is a real desideratum here; and that the catechumenal stage after baptism, in Paedo-Baptist Churches like ours, might with advantage be made much more distinctly seen and felt than it is at present. Our fathers were quite right in refusing a ceremony of Prelatic confirmation which claimed apostolic authority without warrant; but it remains, and it deserves to be considered, whether a judiciously constructed service in which the baptised sons and daughters of the Church should appear at some specified age—not younger than twelve, or older than twenty—

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and after due training in doctrine and duty, be publicly recognised and enrolled in the Christian congregation, with devout thanksgiving and prayer—might not have a blessed effect on the thoughts and affections of both the old and the young, drawing forth a mutual sympathy, and might not at the same time give definiteness and permanence to the efforts which zealous brethren in some churches are now making for the higher religious instruction of youth.

DONALD FRASER.

THE CHRISTIAN CHURCH AND LITERATURE.

THERE are two questions falling under this head demanding the earnest attention of the Christian Church, one of which does receive a measure of consideration, while the other, so far as we have observed, has hardly attracted the notice of any one.

I.

It is quite a trite observation, that as the Press has manifestly become one of the greatest powers in the modern world, the Christian Church is very specially bound to turn it to account for Christian objects. Yet it is to be noticed that it is but slowly, and, as it were, under pressure, that the Church has yielded to this conviction. The example has been set, and the ground occupied, by what, simply for the sake of distinction, we may call the secular press. It is only as the Church has witnessed the great progress and vast influence of the press in the more ordinary departments of human affairs, that she has come to feel the obligation to charter it for more directly Christian purposes. Let us take, by way of illustration, the colportage movement. This most useful undertaking did not spring into existence as the result of an independent or original conviction of Christian men that it was fitted to be very useful. It was only when the activity and progress of secular, and in many instances frivolous and demoralising publications had pressed itself on their notice, that, for the purpose of counteracting these, the colporteur was sent on his rounds.

Every one is struck now with the power and widely-spread influence of two classes of publications: the daily press and the popular novel. It does not require long thinking to see that these agencies are to a large extent forming the views and moulding the character of millions. The officers and members of the Christian Church would be showing an obtuseness quite unexampled if they did not take serious thought of the nature of these influences, and the way in which the Church of Christ ought to treat them. It is beyond doubt that in Scotland, for example, the pulpit does not now exercise the influence which it used to have

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before the penny daily began its career. In some respects this may be a benefit, but in other respects it is an evil. If the daily press simply compelled the pulpit to be very careful as to the positions it takes up, to put no trust in prestige, tradition, or human authority, but to be ready always to give an answer to every one that asked a reason for its lessons, the result would be quite salutary. But the fear is that an influential section of the daily press may get wholly out of sympathy with Christian faith and Christian institutions, and may encourage and foster a sceptical state of mind which is not content with demanding a reason for the lessons of the pulpit, but is disposed to refuse all reason even for the Christian faith itself, and the obligations of the Christian life.

The question how to meet the ever-active appetite for tales of imagination is confessedly a difficult one. The Christian Church, indeed, has never taken it in hand. It has allowed it to be practically adjusted outside. Strong efforts have been made to provide a Christian novel that shall answer the ends, but be free from the evils of the more ordinary tale of romance. It does not seem that the result gives universal satisfaction. Even those who have been compelled to relax in their households the strictness of the older rule, are concerned on account of the lowering moral influence which the religious novel is believed to have. We offer no judgment on the general question, and we advert to the matter simply as an illustration of how the more secular kinds of literature are impinging on the Christian Church, and compelling her to feel that in self-defence something must be done.

In other ways it is quite common to have it admitted that there ought to be Christian publications, though whether they ought to be undertaken directly by Church authority, or left to the enterprise of our publishing firms, may be a question with some. Periodical journals designed to guide opinion or to furnish information on religious questions; records of missionary information; text-books for Christian workers; books of practical edification; defences of the Christian faith; records keeping alive what is great and noble in the annals of the past—of such publications it is felt that there is a pressing need, come from what quarter they may. Nay more, we have the old device revived that led in former days to the Boyle, the Warburtonian, and the Bampton Lectures. Christian men of wealth, with but questionable wisdom, we fear, have bequeathed large sums of money, the interest of which is to reward the men whom the trustees select to prepare and deliver a course of lectures on some subject. Certainly the object is good, whatever opinion may be formed of the manner in which it is sought to be attained. It is a testimony from the Church in favour of special efforts to supply a Christian literature. It is a special encouragement for men who may be presumed to have some literary gifts, and to be likely to do some service in the Christian cause. Yet it cannot but strike us that it is itself an acknowledgment of a defective state of things. It is a public confession that men capable of producing

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valuable books in theology do not get encouragement enough from the general public to stimulate them to do so. The constituency that buy good books of the kind is too small. And so, to get good books somehow, the plan of a bounty is fallen upon, and, through the lectureship, authors who otherwise could not venture on the risk, are enabled to offer their wares to the public.

There are other ways that some Churches have adopted to secure a supply of useful Christian literature. The Board of Publication system of the United States comes in for special notice as one of these. In the next number of this journal we expect to publish a paper, by our excellent friend Dr. Breed, of Philadelphia, in which this method will be explained, and the plans of our very skilful cousins, who seem to be more prompt than we are to adapt themselves to a new state of things, will be submitted for the consideration of our readers.

After all, the modern Church, in her efforts to provide a Christian literary article, has undertaken nothing on so high a scale as the Jesuits, the Encyclopædists, and the German illuminati of last century. We know how the Jesuits endeavoured to control the school-books by Delphin editions and otherwise; how the Encyclopædists sought to treat the whole circle of knowledge from a purely natural point of view; and how, in Germany, Nicolai, in his General German Library, pursued a corresponding aim. Enterprise like this ought to shame the feeble and languid efforts of believing men at the present day.

II.

Meanwhile we pass on to the other question to which we have alluded, regarding the connection of the Christian Church and literature—the question which, as we think, has as yet hardly begun to attract any one's attention.

If we regard literature as a profession, it is obvious that it occupies a very different position to-day from that which it held a hundred years ago. It is now a noble and honourable calling, followed by a great number of able and accomplished men. The competition in its ranks is singularly keen, and those who aspire to its chief seats, or even to a fair average position under it, require to cultivate their art with extraordinary diligence, and to strive after proficiency at the utmost stretch of their powers. It goes without saying that the men who devote their whole energies to any pursuit, and who work in it at the tip-top of their strength, must greatly surpass those who have some other pursuit as their means of living, and who give to letters only their *hora subseciva*. The difference of the two classes was much less at the beginning of this century than it is now. The result must be that, in general, professional *littérateurs* have far the most influence in literature. Men in the Christian ministry, for example, spending their main time and strength in pastoral labour, cannot be expected to attain that ease and skill in wielding the pen, that attractive power as literary agents, that

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popularity with the reading public which the higher class of trained and experienced writers may reasonably be expected to reach. It is the same with the members of other professions. Exceptional cases will, of course, occur, like that of the late Samuel Warren, or the author of "Rab and his Friends"—cases of men of great genius and mental activity, who in the intervals of other labour produce solid works of wonderful merit, or gems of unrivalled brilliancy. But these are but rare exceptions. Who are the men that are wielding the full power of the press at the present day? Undoubtedly, our professional writers, our "men of letters," as they have come to be called. Who are the men whose new books are pounced on by all the reviews; whose volumes go to Mudie's in thousands; whom every one reads, and every one talks of? Undoubtedly the men who have given their best hours and their best energies to literature. It is impossible for amateurs to compete in the long run with those who have thoroughly studied their art, who understand all its tricks and graces, and would not let hasty or clumsy work out of their hands.

The importance of having a large proportion of Christian men in the ranks of our skilled litterateurs does not need to be insisted on in a journal like this. It is gratefully to be acknowledged that some at least of our best writers are believing men. On the other hand, it is notorious that, as a whole, the literary fraternity are inclined to scepticism. If a religious census were taken of the newspaper staff of London, for example, or of its professional litterateurs, we fear that the church-going element would be found to be exceedingly small. Those who are well acquainted with the *personnel* of the London press, cannot but acknowledge that unbelief is its prevailing hue. Yet it is into such a brotherhood that the young men of our Churches who manifest literary gifts are continually passing. What does the Christian Church, what does the Presbyterian Church do to rear up a race of skilled Christian writers? What does she do to keep them from being sucked into the current of the secular press? The answer is, She does nothing. She provides no training, she furnishes no employment, she creates no guild, where shelter, sympathy, and moral support might be found by young men desirous to use their literary gifts in harmony with the service of Christ. It may be asked, Could the Church do anything if she would? We reply, Perhaps not; but at least the question is worth considering. The purpose of this short paper is to try to draw out whatever views on the subject the more practical class of minds may be able to suggest. We own that anything that we could suggest would be too poor a contribution to the solution of the problem to be worth the making. We wish to draw out others. It is true our experience of the silence of our Presbyterian brethren on topics on which this journal has tried to draw them out, does not inspire us with very sanguine expectations on the present occasion. Yet the problem is undoubtedly an important one. The manses of the country, and other abodes too, will ever be furnish-

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ing young men of literary gifts and proclivities, fascinated by the attractions of literature, and eager to spend their lives in its service. Is it vain to hope that encouragement might somehow be given to them to maintain in this noble profession their loyalty to Christ, and a reasonable attachment to the Church of their fathers? Must our young literary talent be scattered from us like the morning mist, to find a home among unbelievers, or to be surrounded by influences which, to say the least, will not encourage them "to do all in the name of the Lord Jesus?"

W. G. BLAIKIE.

Notes of the Day.

MR. MOODY IN EDINBURGH.—Mr. Moody and his singer Mr. Sankey have now completed their two months' stay in Edinburgh, and the question naturally arises, What have been the results? If crowded meetings three times a-day can bear any witness, they certainly bear it in a very unambiguous manner. In conversing with gentlemen now studying in Edinburgh from Hungary, Bohemia, and other countries where Christian life is not active, we find absolute astonishment expressed at this phenomenon—at the crowded meetings, the unwearying attendance of the choir, and the laborious efforts of the body of workers who help to instruct inquirers. If we ask what is the effect of the visit on the general community, the reply will perhaps be, that less curiosity and interest are expressed by the upper classes, whether intellectual or social, than on occasion of Mr. Moody's former visit. The phenomenon is not so new, and the curiosity is not so keen. There has been more letting out of abusive and vulgar scorn in one of the newspapers; one of the most abusive letters bearing the signature of a minister of the Gospel. Probably the movement has been less catching than eight years ago; we do not hear of its getting so much among certain bands or classes of people, and spreading from comrade to comrade as it did then.

But it has been much more decidedly a mission to the lowest class. The use of the Corn Exchange, in the Grassmarket, was an admirable plan. People gathered there that would never have been seen in any regular hall. As a correspondent of a country paper said:—"It looked like as if all our gaols, our poorhouses, and our brothels had been emptied pell mell into its wide area, with 'honest folk among.' Sturdy beggars, daring thieves, brazen harlots, miserable wrecks of the public-house—all were there; every shade of crime, every degree of poverty, with its looped and windowed raggedness was there." The choir did excellent service, with their hymns and choruses. Mr. Moody's addresses were all like the letting down of a rope into an horrible pit

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and the miry clay, that the lost might suffer themselves to be drawn up. The most earnest and evangelistic of the clergy and laity were there to help. There was none of the sensationalism of the Salvation Army, yet undoubtedly there was a deep impression. That many individuals have been raised from the pit and set on a rock, we do not doubt. That any such impression has been made as to transform the whole scum of the city, we cannot venture to believe. Enough has been done to vindicate the wonderful power of the Gospel message, proclaimed in faith and love. The very infidel has had to own that Mr. Moody travels in the footsteps of his Master, and that no other force in the world, least of all the force of scepticism, ever shows such a spirit or engages to such labours of love. A great impulse has been given to home-mission work, and Christian people have been taught to believe that the very worst drunkards and harlots are not beyond the reach of the mercy of God.

CHURCH ATTENDANCE.—The motives that have led to so much recent scrutiny as to the number of persons attending public worship in the various churches are certainly not of the highest order. We are not of those who disapprove of controversy, and undoubtedly the policy of Establishment or Disestablishment is of so much importance that anything that can throw light on it is to be encouraged rather than stifled. There are not wanting symptoms, however, that beyond the uses of the moment, the fragments of a church census that have been published are likely to subserve profounder spiritual uses. No one questions that a much larger proportion of absence from church-services has been shown to exist than had previously been thought of. Church attendance seems to be falling off rather than increasing. The cause and the remedy are beginning to be discussed. We shall probably find this a leading topic of discussion in Church courts, congresses, and conferences for some time to come. As the discussion to a large extent will be conducted by the clergy, it is not likely that they will come in for a very large share of the blame. Yet it seems to us that the fault is due chiefly to the somewhat languid style of preaching that is so common. The art of effective preaching is little studied, and the spirit of effective preaching is but little sought. True preaching must produce motion. Preachers of high respectability that do not aim to *move* their people; that do not seek a moving force in their own hearts; that do not aim to combine the instructive with the attractive; that are at no pains to study the thoughts and desires of their hearers, and lay hold of them in their addresses; that eschew all fresh methods of stating, enforcing, and illustrating truth—are too common and are not successful. Most of the Churches have been lending their strength to provide a fuller and more complete education for their young ministers; we should like to see them lend some part of it to induce them to study the art of preaching, and learn how to hold, and, by God's help, move and transform their audiences.

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SUNDAY EVENING LECTURES.—There is an obvious disposition to go beyond the old traditionary lines in reference to subjects suitable for courses of lectures in the afternoons or evenings of the Lord's day. In Edinburgh, a course of lectures has been begun on "The Evangelical Succession," the life of one of the great heroes in the Evangelical struggle—Paul, Augustine, or Anselm—furnishing the thread around which the lessons of the faith crystallise. In another case, a series of lectures on literary, scientific, and social subjects, was advertised for Sunday evenings in one of the parish churches. The Presbytery of the Established Church interposed, and forbade the lectures. When it is stated that the subject of one of the lectures was the Christianity of Charles Dickens, and that the lecturer was to be the Rev. David Macrae, who was not allowed to remain in the United Presbyterian Church on account of his heretical views, it will be seen that the promoters of this course, so far from wanting courage, must have had no little share of the spirit that likes to startle and shock conservative sticklers for use and wont. The policy of introducing non-religious subjects (so called) into the pulpit is not a new one. Hagenbach, in his "History of German Rationalism," tells of the sermons of the rationalists—on thrift, on the scientific tillage of the ground and breeding of cattle, on the care of health, the ill effects of lawsuits, and the folly of superstitious opinions. The effect was, that the churches were emptied. In the recently published autobiography of James T. Fields, the American publisher, we find the following entry in his diary thirty-five years ago—"Sunday, Went to hear W. J. Fox preach. Fox gave out a hymn, read a passage from the Bible, from Wordsworth, Southey's translation of Michael Angelo, Milton, and Herder. No text; but a consideration of the literature of the day; Leigh Hunt, Wordsworth, the *Economist* newspaper, &c. Told anecdote of the Society for the Suppression of Mendicity: 'What shall be done with the poets?'" This, we suppose, is the rôle in many Unitarian pulpits. Yet on the 8th January, in the only Unitarian Church in Edinburgh, there were just 87 persons present.

We believe that the kingdom of God has wider boundaries than many people think, that there is less difference between sacred and secular than is often represented, and that the subjects suitable for Sabbath instruction might be considerably extended. But we hold all this subject to one inviolable condition, that it shall all radiate from the centre of "Jesus Christ and Him crucified." When once it is forgot that redemption is the great theme of the Christian pulpit, conscience is set free, the soul longing for peace is warned off, and the most powerful inducements that men can know for serious and earnest attention are dispensed with. We would ever have redemption by Jesus Christ the main theme of the pulpit; but redemption is a wide word, and includes more evils on the one side, and more positive elements on the other, than many preachers appear to recognise.

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CHURCH BAZAARS.—The Presbytery of London has had a discussion on bazaars. The mover of the discussion wished them to be wholly condemned, but the Presbytery was content to condemn their abuses. And we think rightly. There are many persons who would very willingly help a cause by their work that cannot do so by their money. But is not the chief objection to bazaars the great scale on which they are conducted, and the tremendous efforts needed accordingly to make them a success? An expensive hall is engaged; costly decorations are provided; a large and somewhat miscellaneous band of young ladies is brought together to aid the principal sellers; then there springs up a little excitement, and a desire for fun; raffling, in order to dispose of the more costly articles, is resorted to, and the whole scene ceases to have the sober, orderly, homely character that should mark any social movement that is directly connected with a Christian Church. Would it not be better to have the thing on a smaller scale? Very often, at a big bazaar, half the things remain unsold, and a supplementary bazaar has to be got up. Would it not be better to have a smaller affair more frequently? Then there is less outlay, less excitement, less of anything objectionable, and in the long run, perhaps, not much less money. It is common now to have bazaars opened by leading members of the Churches. Occasions of this kind might be taken to try to give them a good tone and direction—not to tell the sellers that their one duty is to empty the pockets of the friends who come to help. It is too true that there is great difficulty in collecting all the money needed for the erection of churches and other buildings. A higher scale of liberality in connection with direct subscriptions to such operations would remove the difficulty.

THE RIGHT KIND OF MISSIONARIES.—No missionary on furlough has done more in recent years to quicken the missionary feeling than the Rev. Griffith John, from China. In a farewell letter, just published, he says to young men: "It is not my habit to say anything to induce young men to devote themselves to the missionary work, for I have a wholesome dread of man-inspired missionaries. But I cannot allow this opportunity to pass without telling you, young men, that I thank God most sincerely and devoutly that I am a missionary. I have never regretted the step I took many years ago, in opposition to the strongly-expressed wishes of my best friends; and if there is a sincere desire burning within my breast, it is that I may live and die in labouring and suffering for Christ among the heathen. I know no work like it,—so real, so unselfish, so apostolic, so Christlike. I know no work that brings Christ so near to the soul, that throws a man back so completely on God, and that makes the grand old Gospel appear so real, so precious, so Divine." In appealing to the Church for workers, he adds:—

"This is not the work of the missionaries, but the work of the Churches. I appeal for men. We want men of sterling character and worth—men of tact, spirit, and energy—manly men, full of grace and common sense. Give us highly-

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cultured men, if they can be found. But if not, then give us men possessing a good sound English education. Such men, if filled with the Spirit of God, and fired with the missionary enthusiasm, will not fail to do a noble work for God in any part of the mission-field. The great need of China is men—not mere wise men, or learned men, but men of deep conviction; men who feel that they have been separated and called for a great work; men who are conscious of the all-consuming power of the love of God; men with whom it is a passion to save men, and who are prepared to brave all things and endure all things in order to finish the work which they feel in their inmost soul that God has given them to do. The old dread of the man-inspired missionary is still upon me. I have not the least desire to see any of such going forth to the heathen world. But can I be wrong in supposing that there are in our universities, colleges, and Churches many who are called of God to be missionaries? It is to them I appeal. I ask them to consider the claims of China and other parts of the mission-field, and to listen for the Divine voice in respect to the course which they should adopt. I do not invite them to a life of ease and self-pleasing, but to one of trial and self-abnegation, of hard toil and patient endurance. Still, I am prepared to promise them a joy in this work such as will enable them to understand what the Master meant when He said, 'My peace I give unto you.' The romance of missions is a home dream; but the blessedness of the missionary life is a reality, gloriously verified in the experience of every one baptised to the work. Are there no young men of independent means who will go forth and support themselves in the field? Are there no fathers and mothers who are prepared not only to offer their sons and daughters on the altar for this high and holy purpose, but also the gold and the silver required to meet their wants?"

American Notes.

CASE OF DR. THOMAS.—The Thomas case that has been buzzing in the air for a while, has at last buzzed out. When the Rock River Conference found Dr. Thomas guilty of departures from the doctrine of the Methodist Church and deposed him from its university, an appeal was of course taken to a higher tribunal. From this tribunal great things were expected by Dr. Thomas' sympathisers, but these have all come to nought. Either Dr. Thomas, knowing better than many of his friends where exactly he stood theologically, had not as much confidence in his case as they had; or his desire to remain connected with the Methodist Church had died out, so that in place of submitting to be silent for some six or eight weeks, and thus respecting the decision of the Conference, he at once commenced special services in a public hall, and formed a kind of independent society, to which he gave the name of "The People's Church." By so doing, he forfeited all standing in the Methodist Church Courts. When he appeared before the judicial tribunal, his appeal was therefore ruled out; and legally so, as even his supporters admit. Many of these had hoped for a discussion and a decision as to what constitutes the doctrinal standards of the Methodist Church, and are rather mad with the doctor for acting as he has done.

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If "pure and undefiled religion"—that is, religion in general without specific doctrines, a "too utterly sweet" thing, is to be the great elevator of the human race, Chicago has a good chance of coming out near the top, having now at least two notable preachers of the Gospel as above. The Methodist Church, it is true, has no definite documentary creed established by law. Hence outsiders are apt to say: "Where there is no law, there can be no sin, and without a creed there can be no heresy." Insiders, however, affirm that there is a very definite and distinct system of Methodist doctrine—unwritten, indeed, but serving as common law, with which every Methodist is acquainted, and in virtue of which Dr. Thomas was condemned beforehand.

CUMBERLAND PRESBYTERIANS.—The Cumberland Presbyterian Church has taken in hand a revision of its Confession of Faith. This consisted of the Westminster Confession altered. A Revision, and a *Re-revision* Committee have been engaged on the work for some time, and promise to publish soon the result of their labours. The aim of the Committees was officially declared to be—"To make the Confession of Faith consistent in all parts with itself, and the whole consistent with the system of Bible truth held and taught by the Cumberland Presbyterian Church; also to condense the statements of doctrine, and render their meaning clear and explicit." A document that will do the first thing here specified, and not be a reprint of the Westminster Confession, will be a curiosity worth having.

MORMONISM.—The Mormon question has been receiving of late considerable attention from our newspapers and public men. All agree in regarding Mormonism as a system evil in itself, and fraught with danger to the land; but some comment specially on the former, and some on the latter feature. Every Christian, every moral man sees the evil of the polygamous practices of Mormonism; but from the secrecy under which these "spiritual" marriages are celebrated, it is all but impossible to obtain legal proof of crime. The wretched girls that are brought over year after year from Wales, Sweden, and other countries, are soon undeceived as to the purpose for which they are imported. The discovery is made only when it is impossible to escape their doom. Then comes in their career a season of rebellion, while this again is not unfrequently followed by a frenzied madness, in which the Mormon woman revenges on her sex the wrong she has suffered, by becoming an emissary to ensnare and ruin other women. The witnesses needful for conviction in a trial for polygamy refuse to testify, or testify in favour of the accused. Hence, to get legal evidence of these things is as difficult as to get an Irish jury to agree in a State trial. Petitions are continually sent up to Washington praying for such a change in the existing laws as would render convictions possible; but the Government, though anxious to secure the result sought for, has not seen as yet how to do this, and contents itself with hoping that Congress will do something.

But polygamy is, after all, only one of the features of Mormonism

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that needs to be considered. Suppose that in some way this feature were blotted out, the distinctive and most perilous feature of the whole system would remain. Mormonism is a union of Church and State to which the world has seen no parallel. There is no State—no civil organisation, properly so-called, in Utah; there is simply a Church—a Church that performs civil functions, and thus wields the most tremendous despotism that has been ever known. Body and soul must be subject to her behests, and Mormon devotees all too faithfully render the services required. The Government, I have said, is perplexed by the difficulty of dealing with the system itself. Utah has long possessed a population sufficiently numerous to entitle it to a State organisation; but, though repeatedly asked to grant this, Congress has persistently refused, fearing lest the Mormon inhabitants would incorporate the leading features of their system with that constitution—a thing that could be done with perfect legality, and thus Gentiles be practically excluded even from dwelling in the State.

Under these circumstances, it has been judged wise to establish superior day-schools, trusting that the influence of education may have some effect in driving wedges into the solid mass of ignorance. In this movement different communities have taken part, Presbyterians taking the lead; and now some fifty of such schools are in operation and attended by about 2000 scholars, chiefly the children of Mormons. The Mormon leaders are as bitterly opposed to popular education as are the Romish priests, and for a similar reason, but they both have the inevitable against them. Parental instincts and affection will lead to the sending of children to where the best education may be had, and education is as fatal to the one system as it is to the other.

PRESBYTERIAL STATUS OF EVANGELIST MINISTERS.—A question, interesting for several reasons, has been raised in the Memphis Presbytery of our Southern Presbyterian Church. The Rev. S. Park had been ordained by this Presbytery to be an evangelist to the coloured people. His scholastic and theological attainments were limited, but he proved a very efficient worker, and was always considered to be a constituent member of the Presbytery, and acted as such. On a certain occasion, when the Presbytery was equally divided on a certain vote, it was claimed that Mr. Park, whose prudent conduct had secured for him the esteem of all his brethren, and who had not voted, should be called on to do so. Others objected that his ordination had been exceptional, and that he had no *right* to vote. Finally, the Presbytery decided against his right to vote, when the minority appealed to the Synod. The appellants claimed that the question neither of colour nor of literary qualifications was involved in their position, but simply that of ordination; that Mr. Park had been ordained in the ordinary, constitutional manner by the Presbytery; had been recognised all along as a member of it; and that, therefore, he had a perfect right to vote whenever he should choose to do so. This position was so clear, that the

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Synod sustained the appeal by a vote of 46 to 12. The case will, however, go to the General Assembly, and be further considered there.

SABBATH-SCHOOL WORK.—It is well known that a deep interest is taken in the United States in Sabbath-school work, but perhaps few are aware of all the forms in which this interest appears. Weekly meetings of the teachers of particular schools for the study of the lessons are very general; but lately, weekly meetings of different classes of workers have become common. Thus we have had a weekly meeting of superintendents, to study the lesson with a view to their special work; a weekly meeting of the infant-class teachers, at which a lady drills on the lesson a large class of young children in the presence of infant-class teachers; while we have also weekly union teachers' meetings, at which the whole audience is regarded as a class, and the lesson gone over by some well-known Sabbath-school man. Some of these meetings in New York city have lately been combined into one large meeting, held every Saturday in the Broadway Tabernacle, and attended by ten or fifteen hundred teachers. The infant-class meeting is still kept up in the Young Men's Christian Association Rooms, and is also largely attended. Similar meetings are held in Brooklyn every Saturday; in Boston, where fifteen to eighteen hundred persons meet in the Music Hall every Saturday; in Philadelphia, and in almost every large city throughout the land. All this labour surely secures better instructed teachers. But what we need is the presence of the Holy Ghost to use these teachers, and to render them polished shafts. Meanwhile "the harvest" does not seem to be yet "come," and we have to continue our work in hope.

General Survey.

GREAT BRITAIN.

Scotch Churches.—The Scotch ecclesiastical firmament is somewhat overcast. A course of lectures, not in the least of a Sabbatic sort, is being delivered in Glasgow on Sabbath evenings. For example, one of the lectures was on a scientific subject, another discussed a politico-economical question of some present urgency. Of the lectures already given, two were by clergymen of the Established Church, not with the general approval of their brethren. The matter was referred to in the Presbytery of Glasgow, and strong words of regret and disapproval were spoken. Apparently the so-called Broad party, or an extreme section of it, in the Established Church, is resolved to assert itself. No doubt the lecturers have good ends in view. We have referred elsewhere to a similar course announced in Edinburgh.

The London *Times*, a few weeks ago, informed its readers that Mr. Robertson Smith, on being admitted an elder of a Free Church congre-

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gation in Edinburgh, had signed the Confession of Faith, but with the explanatory statement that he accepted it only in so far as it agreed with the Bible. Nothing of the kind took place. But another of the office-bearers elected at the same time gave his adhesion to the Confession under some sort of explanation. The case, which is now before the Presbytery, is a difficult one, requiring great wisdom in its treatment. Whatever be the solution of possible or probable difficulties of this sort, all will at least agree that if there is to be subscription to a Confession, it must be real. Above all, in the Church let there be thorough truthfulness and honesty.

The movement for the separation of Church and State continues. A considerable number of Free Church and United Presbyterian Presbyteries have had the subject under discussion, and have resolved to petition in favour of a disestablishment motion which is to be brought forward in Parliament. In the Free Church Presbytery of Edinburgh, a motion for disestablishment was carried, by a vote of forty to fifteen, in opposition to a motion by Dr. Begg for a Royal Commission to consider the whole subject.

The Church of England.—Agitation in the English Church is not subsiding. The Bishop of Manchester's *coup* has evidently been a failure. The Ritualists regard it as little better than a trap for them, and they decline to be caught. Experience has taught them that within a wonderfully brief season, bishops' charges, from being strongly condemnatory, became decidedly, though cautiously, eulogistic; that while, not very long ago, slight ritual changes created fierce antagonism and wild alarm—in some cases popular tumults—changes far bolder and more pronounced have now become fashionable, and if not adopted, are faintly disapproved even by evangelical opponents. They have come, it is plain, firmly to believe that "people soon get used to anything," and that "steady perseverance and constant reiteration win the day."

The Anglican clergy are at present greatly exercised about the proper time for the celebration of the Lord's Supper. The pages of the *Guardian* have been teeming with letters on the subject. The question is between morning and evening communion. Those who advocate the former are divided into two parties, with one of whom (the more extreme) early means fasting communion, and who regard with horror the idea of partaking of the sacred elements after receiving ordinary food. Those who are not prepared to take so offensive a position, urge that any but early communion is inconsistent with the dignity and sanctity of the Holy Sacrament, while it is plain enough that they more than tend to the fasting doctrine. The advocates of evening communion are evangelicals who, with the Bishops of Rochester and Liverpool, regard the question as one of expediency, and urge that if there are classes for whom the evening is more convenient, there is no reason why the Holy Supper, whose first institution by the Lord Himself was in the evening, and in connection with an evening ordinance of the old

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economy, should not be observed in the evening now. It is altogether an amazing controversy. Even on the sacramental theory, there is a paltriness about it which is almost alarming. But it shows the profoundly sacerdotal tendency of Anglican religious sentiment. A further indication of this is found in some recent letters which have appeared in the *Guardian* defending infant communion.

Another matter which is producing considerable stir is the curates' movement. There are some thousands of that hapless class in the English Church, and they complain loudly and bitterly of the position they occupy. Merit, they assert, unless of a very signal kind, has little recognition. Livings are obtained almost entirely by purchase or by patronage; and great numbers of educated men in priests' orders never come within sight of a parish and a parsonage. While they are young they get on not so badly. One gentleman writes that as a curate priest in London he had once £225 a-year. But when they are somewhat advanced in life, no one cares to employ them, and they are consigned to penury and neglect. Besides, even at their best they have indignities of many kinds to suffer. These they can bear no longer, and they have resolved to help themselves, since bishops and others will do nothing. A Curates' Alliance, with a regular literary organ, has been formed to promote their claims. The *Guardian* gives the cold shoulder to the movement.

Nonconformists.—Some time ago Mr. Dale, of Birmingham, chose to discard the title "Reverend." He seems to have regarded it as a rag of sacerdotalism not worthy of a true Congregationalist. In connection with some reference to this, a very hot anti-"Reverend" agitation has been going on among the adherents of English Congregationalism. Many letters, almost violent, have appeared in the *Nonconformist*. The title has been pronounced "a superstition," "a blasphemy," "a mark of the beast," something "altogether opposed to the spirit of Christianity," and so on. But apparently "Reverend" has stood the battery undamaged. The *Nonconformist* closes the debate in its favour. The balance it declares to be on the side of the recognised usage.

Among the other notable things brought out in connection with the religious census taken during the last three months, is the strength of the "Salvation Army." In nineteen towns its whole attendances amounted to about 55,000. "General" Booth, we notice, is about to purchase the Orphan Asylum at Clapham as a "training institution and conference hall," at a cost of £20,000. The Salvation Army organisation spends £12,000 a-year in the hire of buildings.

I R E L A N D.

THE agitation on the land question is telling on the funds of the Episcopal Church. When rents are not paid, landowners are unable to contribute as formerly, and that Church depends largely on the gentry. One of the bishops in the west has lately announced that his diocesan

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funds have fallen short last year by £1500, and makes an appeal to his brethren in the north for help. This appeal is being heartily responded to. In many respects, the disestablishment of the Irish Church has had a salutary effect on both ministers and people. For a time there was indignation and a deep grudge; but the people rallied to the Church's aid, and displayed a noble determination to sustain her ministrations. Though shorn of supremacy, and, what was highly valued, social dignity, many even of the clergy are ready to acknowledge that they are in a better position than ever. Their Church is still one of the wealthiest in Christendom. Her funded capital is enormous, so that though the gentry, on whom she mainly depends, are just now crippled in their resources, she will be able to hold on her way for a long time to come.

The Land Act is still the absorbing topic of the day. Under its operations rents are being lowered to an extent that has alarmed landowners, and roused them to take the field as agitators. They have made a great demonstration in the capital, and are evidently preparing to make out a case for compensation from the public purse. The tenant-farmers have accepted what they regard as a challenge, and are prepared to put in a claim for restoration of part of the exorbitant rents they have been compelled to pay for years past.

The Presbyterians are just now receiving more favour from the State than at any former period. Their value, as loyal, peaceable, and industrious citizens has been always and readily acknowledged; but such favours as the Government have it in their power to bestow were usually reserved for the dominant party. As Pharaoh lifted up the head of Joseph out of prison, our rulers are conferring on Presbyterians a legitimate share of public favour. Their claim to important official positions is being acknowledged. Their college in Derry is affiliated to the new university, and several Presbyterians have a place on its senate. By Royal Charter the united Faculties of the Colleges of Derry and Belfast are empowered to grant theological degrees. Throughout their whole history Presbyterians have justly complained that they were not fairly represented in the magistracy of the country. That grievance is now being removed.

It cannot be said that, either in matters civil or ecclesiastical, we are yet getting into smooth water. In the Presbyterian Church the controversy as to instrumental aid in public worship has reached what may be called "the white heat" point. Since the late Assembly it has passed out of the region of mere Church authority, and the two parties have tackled on the question, Is it Scriptural, or otherwise? The Church organs are full of it. *The Christian Banner* on one side, *The Presbyterian Churchman* on the other, and *The Witness* on neither, but throwing open its pages to both. Several very able papers have appeared on the teaching of Scripture, and also on the right of the Church to legislate on what may be regarded as matters of indifference. The most voluminous literature is that connected with the views of the West-

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minster divines. On this subject the papers of Dr. Killen, the historian, and of the Rev. A. Robinson of Broughshane, would make a considerable volume, and still the war goes on. Great ability and research have been displayed on both sides, and, on the whole, the discussion is conducted in a good spirit. It is pleasant to be able to state that while our Church is so divided on this question, on all other matters affecting her general interests there is harmony and cordial co-operation. This inspires the hope that some solution of the difficulty may be found that will issue in harmony on this question also, and leave the Church with undivided ranks to prosecute the great work to which God has called us in this land. It is peculiarly sad that such a question should absorb our attention and divide our energies at a crisis in our national history, when, as we believe, God is breaking up the fallow ground, and preparing the hearts of the Irish people for the good seed of the kingdom. In the past, when we were most apprehensive of evil, God often made a way of escape and disappointed our fears. Our prayer is that the cloud gathering over us by this unhappy controversy may be scattered by the unseen and merciful hand of our adorable King and Head.

ROBERT KNOX.

FRANCE.

M. BERT ON THE CONCORDAT.

EIGHTY years ago Napoleon signed a convention with the Pope. This is the Concordat, which still binds the Roman clergy to the State. Its days seem to be numbered, as a law is to be proposed to the House, abrogating the Concordat and all religious privileges of all forms of worship, from January, 1883. In the meantime, what does M. Bert think of the Concordat with regard to the Roman Catholics? He gave out the other day his politico-religious programme in a very clear way when addressing the *Direction des Cultes*: "We must," he said, "take away from the Concordat those additions which have never profited but one of the contracting parties. We must now return to the Concordat itself, and to the organic articles which form an integral part of it. Gentlemen, whatever may have been said on the subject, we do not feel a kind of fetichism for the Concordats. We shall not examine whether Bonaparte was right or wrong in regulating, as he did, the relations of State and Church. Here we have nothing to do with theory or history; we are simply on political ground; only we see in the Concordat the surest guarantee against the invasion of the Catholic Church, which is constantly going ahead. We see in the strict execution of it the certain means of postponing till the hour is come that great movement which is beginning in the country, and which is carrying us on to the separation of the Church and the State, a movement which has had no other reason to exist, but the spectacle of weakness on one side, and intrusion on the other.

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"Neither do we purpose to establish a national clergy; it was a dream of Bonaparte, a dream of which you find many traces in his work, such as the Catechism of Napoleon. We have no intention of making of the Church an *instrumentum regni*, and of her ministers a kind of sacred mounted police (*gendarmérie*), bound to bring souls back into the bosom of the imperial dynasty. We do not wish to meddle with the relations of her priests among themselves beyond the regulations of the Concordat. And now, if anything is to be given up in the practice of these regulations, it is what touches upon the internal discipline and the dogmas of the Church, what may infringe upon the liberty of conscience.

"Such are our principles, gentlemen. In practice we shall guard ourselves against two excesses, one of which is odious, and the other ridiculous—violence and petty annoyance (*taquinerie*). All that has been said in this respect *à propos* of my name, will evaporate. People will see that I am not an intermeddling revolutionary, but a man brought up in the cultus of science and of law."

The Minister of Public Worship does not stop at the Roman Catholic Church. Influenced by the pasteurs "libéraux," he is most anxious to divide the Reformed Church in Paris into a larger number of parishes, so as to give an official position to the rationalists whom the orthodox consistory keep out of the pulpits, but who would be voted into two or three of those of the new parishes. The ministerial resolution has not yet passed, but the consistory has already called on the minister, entreating him to give up his "projet." The correspondent of the *Journal de Genève* is not sure whether the orthodox deputation were received by Mons. Bert, but he writes that when the Liberal party appeared, the doors were thrown open, and the minister assured them that he intended to settle the matter in as short a time as possible, in order to bring back peace into the Church of Paris. "It would even appear," adds the correspondent, "that he expressed his intention of settling the question himself by a simple ministerial *arrêté*, based on the law of 1852. The affair would not come before the *Conseil d'Etat*, unless the consistory of Paris were to dispute the legality of the resolution. Besides, the administration of worship is most desirous of putting an end to this business, in order to be able, in a short time, to proceed in Paris to the election of a new consistory, which took place nearly a year ago in the rest of France, and thus to bring to a close the irregular and illegal position of the consistory of Paris, the powers of which ceased a long while ago."

This state of religious matters is deplorable; but the Church being under the State, Cæsar must step in at this juncture, for he is bound to see whether the minority be satisfied with the inferior position in which they are placed. While the orthodox party reckon six official parishes with some dozen ministers, the Liberal party have only the *Salle S. André* for their services, and a couple of ministers for their regular officiating clergy—and even this is unofficial!

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But this miserable conflict of our brethren with Caesar does not hinder God from doing his work in France. That zealous advocate of evangelical truth and able journalist, Mons. Réveillaud, gives very interesting details in the last number of the *Signal* on the evangelisation of some departments. Thus, in a central department entirely Roman Catholic, l'Indre, where, at Châteauroux, a small church was built a few years ago, in great part from a legacy left by a Roman Catholic officer, a religious movement has begun, the origin of which is rather remarkable. A well-to-do farmer was last summer on his way to the baths of Vichy, when he met in the train with Pasteur Chastel, of Nevers. The conversation turned upon religion, and the farmer, delighted with what he heard, exclaimed: "Were you but to come and preach these things to us, you would soon have more than half of the village. . . ." "Call me," answered the pastor, "I will go." The call came rather late, it was in the first days of December, but it came. Mons. Chastel and his colleague of Châteauroux met at Villedieu, the farmer's village. The chief magistrate of the "commune" at once put at the disposal of the pasteurs the large room of the municipal house, where 200 persons met, nearly all men. The welcome was cordial, the "conférence" (a lecture not read) listened to attentively, and a second visit requested. Mons. Réveillaud came this time. He left Paris about a fortnight after the first visit, and found at Villedieu some 400 persons at the meeting. All went on very quietly, though free discussion was allowed, and made use of by a candid defender of the Roman Catholic Church. The meeting over, some remained behind, and decided to leave Popery. These agreed to subscribe the following declaration: "We, the undersigned inhabitants of Villedieu (Indre), having resolved to give up the Romish Church and her teachings, which are contrary to those of Christ and the apostles, request the establishment in the midst of us of regular Protestant worship, and engage to do our utmost to secure its prosperity." Some thirty heads of families (among them the farmer spoken of above), the chief magistrate, and some of his officials put down their names. The list is being filled, and a pasteur is to begin regular preaching. Since then, another magistrate has asked for such meetings in his "commune," and, as remarks Mons. Réveillaud, once the awakening begins, who can say how far it may go? "For none can tell whence the wind cometh and whither it goeth."

Lord Radstock and Count Bobrinsky, formerly Minister of Public Works in Russia, have also been labouring in another part of France, Normandy. The *Evangeliste*, the organ of the Wesleyan body in Paris, informs us that Count Bobrinsky has passed several weeks with his family at Honfleur, a seaport opposite Havre, where he has taken the lease of a large hall, and has had pastors from Paris and elsewhere to preach the Gospel. For more than two months people have been coming to these meetings, numbering sometimes more than two hundred. The priests have thundered, excommunicated those who attend, and

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declared that they will not "confirm" the young who attend the Bible classes. "For all that," writes Pasteur P. Cook, speaking about his visit to Honfleur, "I had about forty children at the afternoon service, and eighty adults at the evening one." Conversions are not numerous. They have been more so among sailors. "More than forty of these sailors," adds Mr. Cook, "have recently found peace. In a ship, nine men out of a crew of twelve were converted in the same week, and the captain wept in telling me that he was not so advanced as those men, and that he did not yet enjoy peace." When the Count left Honfleur, two of the largest ships in the harbour hoisted flags, and many sailors came to the railway terminus to bid him farewell.

Lady Beauchamp, a sister of Lord Radstock, has come for a month to Honfleur, and a young Wesleyan pasteur has been settled at the place.

Lord Radstock has begun meetings at Lisieux, which he carries on in a large workshop every evening, before some hundreds of working men. But the most prosperous of all the meetings are those held at Havre, by the Rev. Mr. Gibson, these being on the same footing as those of Mr. M'All.

Other departments have been revisited, l'Ain, l'Allier, la Creuse, where Pasteur Hirsch has gone over and revived his blessed work of some months ago; in the department of l'Oise, Pasteurs Lorriaux, G. Meyer, and the Rev. Mr. Dodds have met with so kind a reception that it is proposed to hold M'All meetings in some new localities. But I refrain from details. If the old Reformed Church of Paris is in troubled waters, it is comforting to follow the young *Mission Interieure* of Paris so heartily at work, and so blessed out of Paris.

CLÉM. DE FAYE.

HUNGARY.

THE RECENT GENERAL SYNOD OF THE REFORMED CHURCH IN HUNGARY.

WHEN, in 1646, the General Synod of Szatmár was held, George Rákóczy I., the Calvinistic prince, ruled in Transylvania and in the annexed Tibiscan districts. That part of Hungary then formed three superintendencies. The two Danubian superintendencies could not be represented on that occasion, as they were then under the Austrian dominion. From 1660 Transylvania began to decline, till finally, after several cruel wars, it ceased to exist as a separate and independent kingdom, and the whole of Hungary came under the sceptre of the Hapsburg dynasty in 1691. The Emperor Leopold I. regarded the Protestants as heretics, suspended all their rights and liberties, silenced the evangelical Churches, and threw the pastors into dungeons, or sent them to Naples as galley-slaves.

The persecutions continued till the reign of Joseph II., whose Edict

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of Toleration in 1781, and still more the Hungarian diet of 1790—under the influence of a more enlightened age and the liberal spirit of the great French Revolution—restored to the Hungarian Protestants the power of self-organisation. Accordingly, another General Synod assembled at Buda in 1791, at which four superintendencies were represented. It attempted to organise the Church, but its decisions never obtained the royal sanction. For the past ninety years, during which no General Synod was possible, the five superintendencies lived, acted, and developed themselves separately: united action was but a thing of hope.

When, in 1859, the "Imperial Patent" menaced the constitution of the Protestant Church, all the superintendencies appealed against the interference to a General Synod, as having the sole right of legislating in ecclesiastical matters. The government at that time refused permission to call such an assembly; but under the constitutional *régime* since the coronation of Francis Joseph I., external circumstances have favoured the freer movements of the Protestant Churches, while common feeling ripened the grand idea, never realised till now, of uniting the superintendencies, embracing two millions of Calvinists, forming 2000 congregations. Since 1877, indeed, several conferences (or "convents"), the members of which were commissioned by the respective superintendencies, had met for the express purpose of preparing schemes and plans for the constitution and government of the whole Church; and these convents, which assembled both at Budapest and Debreczen, sent down the results of their deliberations to the superintendential assemblies for revision and approbation. When everything had been prepared, the royal permission to hold a General Synod was asked and obtained.

This General Synod of the Hungarian Reformed Church was recently opened in Debreczen, a city containing 52,000 inhabitants (of whom at least 36,000 are of the Calvinistic creed), and historically renowned as the place where, in 1567, our forefathers adopted the Helvetic Confession under the presidency of Peter Melius, the Hungarian reformer, and laid the foundation of presbyterial organisation. Of the 114 deputies forming the entire regular constituency of the Synod, 99 were present on the opening day. Of the five superintendents, only the oldest, the Rev. Paul Török, remained as an opponent of such a Synod. His letter of excuse was read with regret. Of the five chief-curators (president lay-elders), two were unable to be present on account of pressing State business—namely, Coloman Tisza, and Baron Gabriel Kemény, both Ministers of State. The pastors, in official black robes, the elders mostly in national bright dress, met first in the hall of the college, which was newly fitted up for the sittings of the Synod. At nine o'clock on the morning of the first day, at the ringing of the old bell—A present of G. Rákóczy, the Reformed prince—the deputies marched into the great church, which was entirely filled with the

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town's people, and strangers from all parts of the kingdom. After the congregation had sung the "Veni Sancte," according to Luther's version, Peter Nagy, the oldest superintendent of Transylvania, offered a most touching prayer, with such force and eloquence that every eye was filled with tears. Then the choir of theological students sang a hymn, and Stephen Fejes, minister of Ujhely, preached the opening sermon, on 2 Cor. x. 4, 5. The portion of his sermon in which he showed how to bring into captivity every thought to the obedience of Christ, was specially touching. The service was concluded with the united singing by all the congregation of Ps. xc. 16, 17.

The Synod was constituted next day under the usual double presidency. For this honour, the Rev. Peter Nagy and Baron Nicolaus Vay were chosen, the former as superintendent, the latter as chief-curator. Six clerks were appointed, three from the ministers, three from the elders. The opening speech was delivered by the lay-president, Baron Vay, who wore his official insignia as custodian of the crown. He set forth in a masterly way the series of problems to be solved by the Synod, and regarded it as a favourable sign that the assembly was held in that ancient city in which the first important Synod met in 1567, and drew up the Hungarian Confession. "If," said he, "the spirit of progress and reformation led our ancestors, let us also draw strength from that same spirit bestowed on us like a holy inheritance."

The second day, the session began with another solemnity. Our brethren of the Augsburg Confession, whose lot was the same as that of the brethren of the Helvetic Confession, sent a deputation of ten members to congratulate our Synod. Baron Prónay's address was answered by Baron Vay. The deputies were received with warm feeling, all the more because the Hungarian Lutheran Church also adopted the Presbyterian form of Church government. Both Churches now enjoy, by God's grace, such liberty as to be capable of strengthening themselves from within. The common dinner, provided by the liberality of Count Degenfeld, chief-curator of the Trans-Tibiscan Superintendency, in which 190 persons took part, gave larger opportunity for the exchange of brotherly feelings. Among the Lutheran deputies, the most renowned and honoured were Superintendent Czékus and William Györi, minister of Budapest, also a poet and translator of the Gospels.

With the third session came the first great topic of discussion—the whole constitution of the Church. The first article of the constitution began with the definition of the Hungarian Reformed Church. Here the two opposite tendencies at once burst out. The Evangelicals earnestly defended the text of the scheme, which emphasised the authority of the Bible, and adherence to the Helvetic form of the Reformation in the sixteenth century; but the so-called "liberal" party wished to omit it, on the ground that all dogmatical controversy was excluded from the topics taken up by the Synod. It was decided by a majority that the dogmatical points should be left out. The Evangelicals obtained

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their only comfort in the eighth article, which contains the statement that the confessional basis of our Church must remain unaltered by the present law.

The second important debate concerned the right of congregations. One party wished so maintain the right of a meeting of all the members of the congregation to control the action of the presbyterium (*i.e.*, kirk-session, or *conseil presbytéral*). The more moderate party did not acknowledge any other action of the people than the right of electing the presbyters (elders). In order to obtain harmony, the law was worded in such general terms that the superintendencies may or may not allow a right to the members of the congregation, besides the court of elders. We fear that this is a means by which the mass of the people, if led by worldly spirit, can paralyse the beneficial action of the select body of elders (presbyters). Radicalism is inherent in the regular assembly of the people. If they were entirely pervaded by the spirit of devotion to the Church they could do wonders ; but, alas ! they are sometimes misled, and then confusion and mischief follow. One of the speakers said, "It is but a half truth, '*Vox populi, vox Dei*.' There are Christian and unchristian, ardent and indifferent people in the masses, and their voices are not always inspired by the Spirit of the kingdom of Heaven."

The "presbyterium"—the official name of the kirk-session with us—is elected for ten years by all the church ratepayers. One-half of the members retire every five years, in order to afford the people opportunity either to re-elect them or to choose new members. The smallest presbyterium, in a church of 200 members, consists of from 4 to 8 presbyters (elders) ; a congregation numbering 3000 souls elects from 14 to 28 presbyters ; and so on, adding 2 or 4 presbyters for every 1000 persons. The presbyterium of Debreczen, which numbers 36,000 souls, has 180 elders.

Several congregations, for purposes of jurisdiction and government, are formed into a higher official body called *tractus* or *seniorate*, the members of which, including the two presidents, are appointed by the presbyteriums. The number of pastors and lay-elders is equal ; the lay-president is called "coadjutor-curator." This equality in the number of ministers and laymen is strictly observed through all the higher courts ; hence the double presidency is maintained in all our ecclesiastical assemblies. The superintendential assembly, in accordance with its past historical development, retained its ancient rights and sphere of action, but was still subordinate in point of legislation to the General Synod. The important step now taken is the organisation of the General Synod as the supreme Church Court, assembling regularly every ten years in the same way as the late Synod.

A new body or court has been created and ingrafted on our constitution, between the superintendencies and the General Synod—*viz.*, the *Convent*, which is commissioned to prepare drafts of laws, and consider changes proposed ; it has also the power of administration in affairs of

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general interest, of executing the decrees of the Synods, and of representing the Church as a whole in presence of the State. It is composed of thirty-eight members, who are elected by the superintendencies for only three years at a time ; while the deputies to the Synod are always appointed by the lowest court—viz., the Presbyterium, and number 114 members.

Many of the deputies were strongly and conscientiously opposed to the institution of the Convent, on the ground that it may come to absorb the rights and powers of the General Synod, and thus render it superfluous. Certainly, Presbyterianism does not admit of any body assuming the province of a High Consistory. Even a kind of decemvirate has been established, consisting of the five superintendents and five chief-curators, who are empowered to act for the Church on certain indicated lines in its dealings with the civil government. The majority entered the Synod on condition that the Convent would be legally founded ; the minority of rigid Puritans felt obliged to submit.

A great and fiery debate took place on the question whether there should be one or two presidents in the Presbyterium. The orthodox strenuously urged that the minister should remain the sole president of that court ; but as some important congregations, through the ultra-democratic spirit of the age, introduced the double presidency some decades ago, it was allowed to continue under certain restrictions in those congregations into which it was introduced. This first Synod seemed destined to be a compromise, and peace was often sacrificed in favour of outward unity. The Puritan party fear that no higher court will be capable of arresting the stream of agitation for the double presidency, even in the smaller congregations, in which one single pastor will stand before the people with but half power of presidency.

From the earliest times, the pastor-president of a seniorate was chosen for life ; but the present age, on the principle of free election, demanded that there should be a re-election of the pastor and lay presidents every three, or, at most, every six years. The General Synod has decided that congregations may elect their district presidents for life, or for ten years ; while the Radical party conceded many new rights to the people in the lower courts of the Church, it restricted their power on many points in the higher courts. The superintendents and chief curators must still be elected for life. On this point the Presbyterian party had to remain in silence. The entire body of laws relating to the constitution of the Church was passed.

The second great portion of the scheme discussed by the Synod embraced the so-called "*Canones*," a code of discipline consisting of rules for ministers, seniors, and all other kinds of office-bearers, as well as Church courts. The new code, or book of discipline, was discussed and finally adopted instead of the old ecclesiastical canons, which were drawn up in the early part of the seventeenth century. A formal pastoral dress for ministers, to be used when officiating, was adopted

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after a lengthy and animated discussion. The rationalistic party opposed and scouted the idea of a uniform for the ministers. But the majority deemed it right to prevent the cynical indifference to outward appearance which has lately been creeping in.

Some further proceedings of the Synod must be reserved for a future number.

F. BALOGH.

TURKEY.

BIBLES AND EDUCATION.

It is with considerable difficulty that adequate supplies of Bulgarian Scriptures, both entire Bibles and New Testaments, as well as separate books, can be provided for the demand now prevailing in Bulgaria, Eastern Rumelia, and to a large extent in Macedonia, and that in addition to an unprecedented circulation in the ancient Slavic. This is the best proof of the energy with which these recently emancipated states are prosecuting education, and the best guarantee likewise that the awakening intellect of the nation is being brought into contact with the great spiritual realities of things divine and eternal. The *Zornitza*, too, or Morning Star, has an evergrowing circulation, and the call to supply new and substantial works for the increasing number of readers is felt to be both urgent and encouraging. In these circumstances, it is peculiarly vexatious to find that a bigoted vali in Northern Macedonia, who could not endure that Christian Scriptures should be offered for sale to Moslems in the Turkish language and Arabic characters, has been able to baffle all the efforts of the British embassy to obtain redress for his illegal interference. By falsehood and pretences of various kinds, which were accepted by the Government, the courteous remonstrances of Her Majesty's ambassador have been pushed aside, and Bible circulation virtually prohibited over a large district. We appeal to honour and justice where there are none. In Albania, notwithstanding the disturbed state of the country and the poverty of the people, a little steady progress is being made, and the young especially are beginning to apprehend something of the necessity for, at least, elementary educational works in their own language. The society of which I wrote a year ago as having been formed among the people themselves for the promotion of this object, is now seeking to collect funds for the establishment of schools in which Albanian shall be taught. Many Albanians have given most liberally to promote education both in Greece and in Albania, but hitherto exclusively through the Greek language. It is now sought to convince some of these men that, along with Greek, due attention ought to be paid to the language which alone the whole population understands. There is some hope that ere long one or two schools may be opened in which Albanian shall be taught.

Port Said is a station of peculiar importance for Bible colportage. A large number of vessels of all nations, but far most largely British,

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passes daily through the Suez Canal, and though many of these vessels are already supplied with the Bible, in many cases gratis, many others of them afford a most important field for the faithful colporteur. I have the strongest conviction that sales are infinitely superior, when practicable, to gratis distribution; but I must candidly admit that there are many instances where sales have been utterly impracticable, while the same books, which the parties refused to buy, were gratefully accepted when offered gratis. Such has been the experience of the colporteur sent to Port Saïd by the British and Foreign Bible Society five months ago. He had already been preceded by an evangelist, who invariably gave books *gratis*, and it was thought that alongside of such distribution sales would be impossible. So they might have been; but the two men being of kindred spirit, they work into each other's hands, and thus both sales and gratis distribution go on harmoniously, each where it is necessary and practicable. In this way French, Austrian, and Spanish vessels have received the Word of God; nor must I omit to add, that the Russians purchase largely and most thankfully.

Among the Spanish Jews, education, though less vigorously prosecuted than before in these days of depression, is still advancing, though chiefly at Constantinople, Salonica, and Smyrna. It were greatly to be desired that Christian female schools were established in several of the lesser yet most important Jewish centres, such as Broosa, Shumla, Rustchuk, Belgrade, &c. Equally urgent is the call for higher school-books, and especially for a monthly illustrated journal, such as is doing such admirable service among the Bulgarians. A journal of this kind, with a staple of practical and illustrative articles on Old Testament History and Prophecy, and with items of general information, and notices of important passing events, would obtain a considerable circulation, and do a most important work. It is matter of surprise that, with a large and widely scattered population, who, when moderately educated, are proverbially intellectual and inquisitive, so very little use is made of the press by the various Jewish Missions in this country. The schools are doing a great and good work; but if we educate a people, are we not bound to supply them to some extent with suitable matter for reading? To neglect this seems to us to stop, when further progress would enable the Churches to reap the fruits of their labour and their progress, or at least would tend greatly to that object. We have just heard of a great deal of religious inquiry having been stirred up among the Jews at Rhodes through the circulation there of the Scottish General Assembly's Letter to the Jews, so much so that several profess to desire baptism. We have also been cheered to learn that the weekly expository meetings of the Church of Scotland's Mission at Smyrna are again crowded by attentive audiences.

I may also mention that one of the colporteurs of the British and Foreign Bible Society visited in course the unfrequented and rather neglected island of Icaria. He found the people very ignorant, but

from the difficulty of communication in winter, had to remain longer than the prospect of sales would have justified. During this time a Turkish soldier bought a New Testament, and for a good while visited the colporteur frequently with difficulties as to various matters, especially, of course, the divinity of the Lord Jesus. Suitable replies, consisting chiefly of Scripture testimonies, were given, which did not always seem to satisfy the soldier, who, however, continued to read and ask. The colporteur left, and some months after met the same soldier at the island of Cos, resolved, as he said, to confess the name of Christ. He was urged to go for safety either to Athens or to Cyprus; so he went to his home in Asia Minor to take leave of his friends. His secret, however, oozed out, and he had to flee by stealth to Rhodes, and thence to Cyprus. We trust that one, who thus far seems an honest inquirer, may be taught of the Spirit, and become a disciple in deed and in truth.

Postscript.—I cannot but add a few words regarding an esteemed missionary brother just removed from us—Rev. C. S. Newman, of the London Jews' Society's Mission to the Jews, who died on the evening of the 25th November, after a few days' illness. Though for many years connected with the London Jews' Society, Mr. Newman was originally sent to this city as a helper in the Free Church Mission, Hasskioy, and, indeed, he may be regarded as one of the first fruits of the Jewish Mission of the yet undisrupted Church of Scotland. He was a native of Moldavia, and received his first instruction in Christianity from Rev. Daniel Edward, then stationed at Jassey. The young Israelite opened his heart to the truth, and received it in the love of it, but was compelled to flee to this city to escape the wrath of his relatives. Here he was baptised by Rev. Dr. Wilson of Bombay, then on his way to Scotland. Soon after, Mr. Newman proceeded to Scotland, and attended for some years the Free Church Normal Seminary of Glasgow, and was afterwards sent out to aid in the school which Rev. A. Tomory and the writer has succeeded, amid immense difficulties, in establishing in Hasskioy. His health giving way, he returned to Britain, and some years after returned as a missionary of the London Society. Mr. Newman was a man of transparent simplicity of character, a faithful pastor, diligent, prudent and persevering in his work, and maintaining most amiable relations with his neighbours. He had a full perception of the necessity for itineracy and for the active employment of the press, as well as for the prosecution of education, and happily his society entered fully into his views and enabled him largely to carry them out. The cause of Jewish missions in this city has lost by his removal a powerful supporter; nor will his loss be less felt by many of our countrymen at Hasskioy, who attended with pleasure and profit on his ministrations.

A. THOMSON.

CONSTANTINOPLE.

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BELGIUM.

THE Annual Report presented to the Synod of the Belgian Christian Missionary Church by the ruling committee, and which has lately been published, contains the following:—

"Eight hundred Bibles, New Testaments, and separate Gospels have been distributed in the country. We have put in circulation more than 4,800,000 copies of tracts and religious works. Those parts of the kingdom which have not been visited by our Colporteurs have been visited by those of the British and Foreign Bible Society.

"Our funerals, weddings, and baptisms continue everywhere to make a strong impression, but especially in places where the work is just beginning. 'How beautiful a Protestant wedding is!' said some Catholics who had witnessed the ceremony. 'How touching! How different this marriage ceremony, which one can understand, to the "*vos in matrimonium conjungo*," of which one does not understand a word!' For the past forty years we have been hearing remarks such as these, and even more energetic. The sermons, prayers, and hymns at funerals are like a fountain of light to the Romanists, and even to unbelievers. One woman attended one of these services, and at the end exclaimed, 'They say these people are of the devil, but they know God better than we do.'

The progress that our Sunday schools have made, and their development, are also proofs that the work is going on well. Last year we had 33 schools and 1174 scholars. This year we have 39 schools and 1556 scholars. The happy experience of our congregation during nearly twelve months past opens out a new field of action to us. Following the pastor's advice, some brethren arranged to gather together on Sunday afternoons children from Roman Catholic families, to teach them hymns and to explain portions of Scripture to them. God gave such a blessing to these efforts that four Sunday schools, called missionary schools, have been founded; they are attended by about 150 children belonging to Roman Catholic families. Already several of the parents have been led by these children regularly to attend the evangelical services.

Those who are aware of the prejudice against Protestants which is instilled by the priests into their hearers, those especially who began the work of evangelisation in Belgium forty years ago, in the midst of difficulties humanly speaking insurmountable, see in this success of missionary Sunday schools a striking sign of the progress of ideas, and a pledge that with the blessing of the Lord an abundant harvest will be accorded to us in this country.

The parliamentary inquiry which was instituted rather more than a year ago, and which is not yet completed, reveals from day to day the means the priests have used to combat the new Elementary Education Law, and to injure the parish schools and schoolmasters. The witnesses called by the committee of inquiry depone to the most shameful proceedings on the part of the priests, most of whom have recommended disobedience to parents from the pulpit, and sown trouble and disunion in many households. To prevent the molestation of the pupils and schoolmistresses in the very church, in one important parish, the burgomaster was obliged to send four gendarmes; while the *procureur du roi*, wearing his scarf of office, also attended to enforce the non-molestation of the teacher and her pupils. Everywhere we hear of infamous retaliation made by priests upon mothers who continued to send their children to the lay schools. For instance, a poor widow having lost one of her two children, asked the priest

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to say a mass ("une messe d'ange") for the repose of his soul, and was answered, "I shall not say a mass for the child; besides, you are punished by Heaven, your other child will die also, and all this is because you have sent your children to the lay school."

"At this point a cry of indignation arose from all voices present, and the priest begged the president of the inquiry to protect him.

"Although I deprecate any manifestation of feeling," answered the president, "I can nevertheless not refrain from telling you that the indignation of the public is justifiable. Do you not perceive the odiousness of your conduct towards this poor widow who, having lost a child, needs consolation? Instead of this you menace her with a second misfortune instead of consoling her with Christian words! It is true that you cannot understand the grief of a mother who is bereaved of her child! It is true that you cannot realise the sufferings of a father who loses his beloved child; but allow me to tell you that your conduct to Madame Tunise is unworthy of a civilised man!" These words, pronounced with feeling and conviction by the president, produced a profound impression on the auditory. The priest retired amid the hootings of the immense crowd assembled in the courtyard of the school, and escaped down a back street.

Generally the priests declare that they do not remember the facts deposed to by the witnesses, frequently they give a flat denial to them, even when there is confirmation by other witnesses. This system of denial caused one member of the committee of inquiry to observe to a priest that if *he* was telling the truth all the members of his congregation were liars and perjurers. One easily understands that conduct such as this repels the people from the Church of Rome. A great number of witnesses come forward to say that half (sometimes two-thirds) of the inhabitants of their village no longer attend mass. One understands also that this parliamentary inquiry produces a great agitation in the country, and that the present movement is more favourable than ever for a serious and abundant mission of evangelisation. To our country may be certainly applied the Saviour's words, "The harvest truly is plenteous, but the labourers are few."

KENNEDY ANET.

NEW SOUTH WALES.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE seventeenth General Assembly was opened lately in St. Stephen's Church, Sydney, when the Rev. James Cosh, of Balmain, was elected moderator. The business properly began on the second day, after the members had partaken of the Lord's Supper that morning.

This Church now comprehends seventy charges; but such are the needs of the colony that, as is shown in returns made to the Assembly, at least fifty suitable centres for new charges might be formed. Many of the ministers are burdened with the care of two or more charges, which could be separated with advantage. During the past year there have been ten inductions, a number considerably beyond that of any previous year. From the lack of men properly trained for the ministry, catechists have been employed for some time past in districts not yet provided with settled pastors; but this method of supply has not proved so satisfactory as was anticipated, and the Home Mission Committee have given renewed expression to their strong conviction that encouragement to enter on this kind of service should be given only to young men of good attainments as

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well as Christian zeal, who, by due application, might reasonably hope to become properly qualified ministers. Earnest efforts have been made with the view of raising a native ministry; but little success has hitherto attended these endeavours, and the colony is still mostly indebted to the home Churches, especially to Scotland, for recruiting her ministry.

The successful establishment of a Sustentation Fund in 1881 forms one of the most important features in the history of this colonial Church. The burden of the labour connected with the movement has fallen on the Rev. J. M. Ross, who was previously engaged in similar work for the English Presbyterian Church. It was deemed desirable to secure for all the ministers of sanctioned charges an income of at least £300 per annum, with a comfortable manse; and it is a ground of deep thankfulness that fifty-two out of sixty ministers whose congregations contributed to the fund received a dividend at the rate desired. The moral effect of this achievement is very great. The point attained is the highest yet reached in any Church at its entrance on such a scheme. It is remarkable that, in spite of the special efforts made in connection with the Sustentation Fund, all other funds have increased except that for the Heathen Missions. But the decrease in this department is owing to the fact that there has been no Chinese missionary employed, and no special call made on the Church.

The mission to the aborigines, though still energetically prosecuted, is discouraging, on account of the steady decrease in the native Australians; thus, during the past decade, the number in Victoria has fallen from 1330 to 768. At the station of Ramahyuck the number of blacks is 81, of whom 36 are adults, and 45 children, 28 of the latter being orphans. They all receive religious and secular instruction daily, while employment in agriculture and other occupations is given to those who are able to work. All attend the Sabbath services, in which they take a deep interest.

For carrying on mission-work among the Chinese immigrants, of whom there are now 13,000 in the colony, it has been deemed far more satisfactory to send a suitable man—a European—to China, in order to study the language, and become acquainted with the organisation and methods adopted at Canton and Amoy. The New Hebrides Mission will be conducted by a young man now finishing his studies at Aberdeen Free Church College, and preparing himself for the special work by attending medical classes, &c.

For the religious education of the young, 125 Sabbath Schools are in operation; this shows an increase of 13 since last Assembly. In all the schools the Shorter Catechism is taught. But the attendance at Bible-classes shows a decrease, chiefly due to the fact that the country ministers are largely prevented, by their numerous services on Sabbath, from attending to this work as they themselves would wish. This department, however, is acknowledged to be of too great importance to be any longer neglected.

Principal Kinross, who attended the Second General Council of the Presbyterian Alliance at Philadelphia, as a delegate from the Presbyterian Church of New South Wales, presented a lengthy report, and gave a highly interesting address regarding the proceedings of the Council, as well as notes of his travels. The cordial thanks of the Assembly were conveyed to him for the efficient manner in which he had fulfilled his mission as delegate to the Council.

The Assembly agreed that the financial year should hereafter end with the 31st December, and that future Assemblies would meet in March, instead of October, as heretofore.

J A P A N.

SOME very interesting intelligence that has just reached me from Japan may not yet have found its way to Europe. The following is a summary of what friends have written.

The priests, both of the Shinto and the Buddhist religions, have of late exhibited increased activity in their opposition to Christianity. Its progress is too marked to allow them any longer to ignore it. Rather more than two months ago, the Buddhists declared that, as hitherto nothing had been done for the religious education of the people, the defect must be supplied. Accordingly, the priests announced a course of "public lectures for the laity." The first lecture actually came off, but was in no sense a success. The lecturers—for there were more than one—floundered terribly; and even the best informed of the laity completely failed to comprehend the drift of their expositions. Finally they declined to listen; and the lecturers were actually hissed off the platform. The priests have not ventured to repeat the experiment; and no second lecture has been announced.

A striking contrast to this ignominious failure was witnessed in a great Christian assembly held in Asakusa, a suburb of Tokio, on the 28th June. This was a few days after the attempt of the Buddhists which has just been mentioned. A great hall, containing from twelve to fourteen hundred persons, was completely filled. The meeting commenced at noon, and continued till dark. The speaking was forcible and dignified; quite refined enough to please the educated, and yet sufficiently simple for the common people. Buddhism was, of course, attacked; and the vast majority of the audience was evidently on the side of the speakers. The pupils of a school, taught by a Buddhist much opposed to Christianity, interjected a few No, Noes; but these men were but a handful. All the speakers were Japanese, except Mr. Waddell of the United Presbyterian Mission. He carried the sympathies of the assembly with him quite as completely as any of the natives who shared in the work.

It would almost seem that the Government* is inclined to extend a measure of favour to Christianity. A great change has come over it during the last few years. In 1876 the booksellers were forbidden to sell any book in which the name *Jesus* occurred. Now Government itself prepares and publishes works on Buddhism, Hinduism, Mohammedanism, Christianity, History of the Bible, &c. &c. In such books the name of Jesus frequently occurs, and is mentioned with much respect. The truths of Christianity are dealt with in a spirit of fairness, and are not incorrectly stated. A work on New Testament theology, by Mr. Amerman, an American missionary, has been printed at the Government press. What a change from the time—not yet far removed—when placards were posted up all along the public roads, denouncing the "vile Jesus-doctrine," and threatening death to all who should embrace it!

At the end of 1880, the Japanese *adult* Church members were as follows:—

Presbyterians,	4	Missions,	.	.	.	.	1555
Methodists,	3	"	.	.	.	.	786
Congregationalists,	1	"	669
Episcopalians,	3	"	645
Baptists,	3	"	203
Japanese Free Church,	23
Total,							3881

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The Russo-Greek Church is believed to have 5600 members. I presume—but I am not certain—that this number includes children.

The Roman Catholics *claim* 25,400; including, I believe, children. About 10,000 of these are said to have remained Christians in secret, ever since the time of the dreadful persecutions in the 17th century. These may now be nominal Christians, but they must be very ignorant. I extract these interesting details chiefly from a letter I have received from M. Lillie, the energetic agent of the National Scottish Bible Society. He also supplies valuable information regarding Bible circulation, which, however, may have already been communicated to the Home Society, and need not be stated here.

When I was in Japan (November-December, 1880), a native paper, of high standing, said—"What are our priests about? Let them give up quarrelling, and attend to Christianity, for it is spreading everywhere." But the priests do not seem to have taken the advice. Dr. Faulds, of the U.P. Mission, lately wrote to me that a monster Synod had been held at Tokio on "Shaka's" (Buddha's) birthday, to enable the orthodox to utter a solemn protest against the Monto sect—often called Reformed Buddhists. These last form a most powerful body; but they have departed very widely from the precepts of the great Shakya Muni. Their priests are guilty of the sin of marrying wives, and eating flesh and fish; a complete renunciation of the fundamental principles of Buddhism.

I must still refer to one striking circumstance. When the Christian king of the Sandwich Islands met the Japanese Protestant Christians at Yokohama, last April, they gave His Majesty an address, in which these words occurred:—"We hope the day is not far distant when we in turn shall send our missionaries to other islands and countries, to proclaim the glorious Gospel of the blessed God." These are not words of course. Every visitor to Japan who has come in contact with the rising Churches there, must be aware that they have entered as much as Christians in any land, into the spirit of the words of the Lord Jesus—"Freely ye have received; freely give."

J. MURRAY MITCHELL.

OPEN COUNCIL.

LAW FOR AMERICAN INDIANS.

It may be remembered that Dr. Prime took some exceptions to an article which appeared in *The Catholic Presbyterian* of April last, in regard to the protection of Indians by the laws of the United States. The matter affects, not simply the statements of a single writer, but the policy of a Government boasting of its Christianity; and therefore it may not be out of place for the Presbyterian thinkers of the world to consider the question further.

In the article referred to, the ground was taken that so far as law is concerned, the quarter of a million Indians residing upon reservations, stand bare-breasted to the greed or hatred of any one. This was met by Dr. Prime with flat denial, his statement being that "there is as much legal protection for them as for any other people." And to establish his assertion he refers to certain statutes which, as a matter of fact, appear upon the list of our United States laws. That the

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position of my article was well taken, notwithstanding the criticism, I beg to be allowed space to show.

There are just three ways in which the Indians could have "as much protection as the whites have." They might (a) have the benefit of personal protection by the Government; or (b) they might expect aid from the military; or (c) they might come under the privileges of the common law.

(1.) It is a fact of history that the first of these possibilities has been the profession of the Government. It has uniformly, for a hundred years, pretended to accord to the Indians an exceptional protection, wholly distinct from the common method of seeking aid and safety through the Courts. The Indians have been regarded as the "wards" of the Government, and come under its direct protection as the minor does under the care of a parent or guardian. On this point a quotation may be of avail. In the famous case of the removal of the Cherokees from Georgia, the Supreme Court recorded this as its deliverance: "The Indian nations have always been considered as *distinct, independent* political communities." * A recent commissioner of Indian affairs, speaking in reference to the Ponca case, declared: "Under the law, and according to repeated decisions of the Supreme Court, the Indians stand as *wards* of the Government, and are under the same relations to the Government as minors to their parents or guardians." In President Adam's message of 1828 are these words: "At the establishment of the Federal Government, the principle was adopted of considering them as foreign and independent powers." The fact that treaties have uniformly been made with the Indians, shows how completely this relationship has continued to our day. Consequently the Government has always pretended to afford the Indians direct protection and guidance. How shallow this pretence has been, let the history of Indian affairs testify. Or if that be not sufficient, let us take the words of ex-Secretary Schurz in a recent article in the *South American Review*, quoted with approval by Dr. Prime: "The Government has frequently tried, in good faith, to protect them against encroachment, and almost as frequently it has failed." The same writer continues to give the outlook for the Indians under what he calls the care and guidance of the Government: "The Indians will be hunted down at whatever cost. It will simply be a repetition of the old story, and that old story will be eventually repeated whenever there is a large and valuable Indian reservation surrounded by white settlements. Unjust, disgraceful as this may be, it is not only probable but almost inevitable. The extension of our railroad system will only accelerate the catastrophe." So far, then, as the direct protection of the Government, even as set forth by its official defender, is concerned, the Indians do stand bare-breasted to the lust and greed of any one.

(2.) It may be thought, however, that the Indians may take refuge under the arm of the military. And it is undoubtedly true that many officers and soldiers outside of, or even contrary to, orders, have done them many individual acts of kindness. But considered as an army, our military force has universally been upon the side of the whites against the Indians. Permit ex-Secretary Schurz to speak again: "When a collision between Indians and whites had once occurred, no matter who was responsible for it, and when bloody deeds had been committed, and an outcry about Indian atrocities risen up, our military forces were *always* found on the side of the white people and against the savage, no matter whether those who gave the orders knew that the savages were originally the victims and not the assailants." On the same page, Mr. Schurz imagines a case wherein a

* Worcester v. State of Georgia, 6 Peters, 515.

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collision ensues, then he continues: "The conflict once brought on, the white man and the red man will stand against one another, and, in spite of all its good intentions and its sense of justice, the forces of the Government will find themselves engaged on the side of the white man." This reveals the pitiable prospect of the Indians, so far as the protecting arm of the military is concerned. And in addition to this, lest by some mere possibility our forces might be found on the Indians' side, the United States have passed an Act, the *Posse Comitatus* Act, by which the army is for ever prevented aiding our wards. That this is so, let General Crook testify. He has spent his life upon the Indian frontier, and can be supposed to know whereof he affirms. In a letter to the *New York Tribune* he gives a case in which he had desired to interfere for the protection of the Indians, and, as showing his inability, declares: "Under the *Posse Comitatus* Act, the military arm of the Government is paralysed. We cannot even seize Indian property when found in the hands of well-known thieves." So far, then, as the military force of the United States is concerned, the Indians have nothing to hope.

(3.) We come, now, to the third possibility for Indian protection. Under the law of the United States, has he any individual status? Dr. Prime declares that he has, and in just as full a degree as has any other person in the country. And in support of this, having written to the Indian Commissioner at Washington for information, he refers to certain laws upon our statutes, and certain regulations of the Indian Department, promising great things for the red men. The explanation of the whole difference between us is simply this: while these provisions do remain upon our statutes they are practically dead letters, because of the Judiciary Act of 1789, still in force, which denies the personality of an Indian, and refuses him admittance to our Courts. It is singular that any one could overlook the self-evident proposition that so long as our United States Courts cannot be entered at all by Indians, they cannot avail themselves of even the most profuse blessings promised by our laws. The answer of the Indian Commissioner to Dr. Prime was simply the common ruse of pointing to professions in order to hide practice.

It is necessary for me to cite proof that the reservation Indian is excluded from the Courts because of these two things—(a) he is not acknowledged as a person by our Supreme Court, and (b) the Judiciary Act of 1789 denies him that privilege. As to the latter, the simple fact is, the Act exists. Its language is: "No Indian can sue, be sued, or be a party to any suit in any United States Court." In the territories where only the United States law has force, what possible advantage would a thousand such provisions as are quoted by Dr. Prime be to the Indian who could not go into Court to claim them? A member of the Omaha tribe recently sold a pony in this city for twenty-five dollars, five of which were paid, with the promise of the remainder the next day. On the morrow, the Indian innocently asked for his twenty dollars, and was laughed at for his pains. All the provisions of the laws of our nation could not help him, for he was excluded from the building wherein these laws are administered, and although he attempted to have his case brought into Court he failed. Against him were simply quoted the words of the Secretary of the Interior, Mr. Schurz himself: "They cannot sue or be sued under the Judiciary Act of 1789."* To remove this restriction has been for two years the hope of a committee composed of statesmen and philanthropists residing in different parts of our country, and thus

* Report for 1878, p. 488.

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far they have met with only the partial success of Judge Dundy's celebrated decision. If Dr. Prime's statements were correct, the work of this committee, of which Governor Long, of Massachusetts, is chairman, would be the most palpable absurdity.

The second bar to the Indian's approach to our Courts is the fact that he is not acknowledged as a *person* by our law. To remove this unjust anomaly in our system of legislation was the first intention of the bringing of the Ponca case before Judge Dundy, and was embodied, as the first paragraph, in the petition of our lawyers. In the decision of the Court these words occur: "Webster describes a person as 'a living soul; a self-conscious being; a moral agent; a living human being.' This is comprehensive enough, it would seem, to include even an Indian." "I must hold, then, that Indians are persons." This was the great matter in dispute, and it was from this decision that the appeal of the Government was taken. If the Indians have "just as much protection as the white men," why was all this discussion of an Indian's personality necessary? Judge Dundy admitted that his action in deciding an Indian to be a person was wholly without precedent. "I confess I do not know of another instance where this has been done." And it was of this noted case that the following official bulletin was issued: "The Commissioner of Indian Affairs says, with reference to the *habeas corpus* case at Omaha, that the United States district attorney has been directed to appear for the United States and endeavour to have the writ dismissed. He takes the ground that under the law, and according to repeated decisions of the Supreme Court, the Indians stand as wards of the Government. *The law forbids them to make contracts, and such contracts, if made by them, are void.* No attorney has the right or can appear for an Indian." The Indian Commissioner does not seem to have been as sure of the right of the Indians to appeal to the law as he was when he wrote to Dr. Prime, discrediting the article in *The Catholic Presbyterian*. If the Indian were once admitted to be a *person* by the Supreme Court he would come under the Fourteenth Amendment, and would be a citizen at once.

But, as there is abundance of proof, let us have still more direct testimonies to the pitiable condition of American Indians. Mr. Schurz, at the end of the article already referred to, says: "I am aware that I have not discussed here all points of importance connected with the Indian problem; such, for instance, as the necessity of extending the jurisdiction of the Courts over Indian reservations, bringing the red men *under the protection*, as well as the restraints of law." This certainly implies that the Indians have not as "much legal protection" as any other people. The Secretary of the Interior in General Grant's term said: "My predecessors have frequently called attention to the startling fact that we have within our midst 275,000 people for whom we provide no law."* I fear that the Presbyterian brethren the world over, while exonerating me from Dr. Prime's charge of making an unfounded "startling statement," will accuse me of plagiarism when they read of this "startling fact" mentioned by Secretary J. Q. Smith.

In a letter published in a Boston paper, Secretary Schurz, discussing the attempt of the Poncas to regain their possessions by process of law, declares: "The Supreme Court has repeatedly decided . . . that such a suit cannot be brought at all." In the same letter he says: "Taking the Ponca case into the Courts is impossible. It is unattainable." This shows what the law has had to say of the protection of Indians by our Courts. In the same letter he says: "Judicial decisions" defending the Indians "cannot be had." Truly, by the humane and independent course of Judge Dundy, a partial success was afterwards gained for the Poncas; but it was simply because one Court was found willing to act upon the broad and liberal spirit of our American institutions.

Commenting upon this letter of Secretary Schurz, the editor of the *New York Times* said: "An Indian has no legal status. He is merely a live and particularly troublesome animal in the eye of the law." If the Indians "have just as much protection as any one," these are singular statements to be made by one

* Report Indian Commissioner, 1876, p. 9.

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of the most careful political thinkers of the day. And if this be so, the whole prosecution of Secretary Schurz's pet theory—of granting lands to Indians in severalty, as a solution of the whole difficulty—is the most silly anachronism. This theory is about as follows:—The Indians being now in tribes, they cannot appeal to the Courts as tribes, according to the decisions of the Supreme Court, nor have they, in the eye of the law, individual existence. Now, let a bill be passed presenting each Indian, now residing upon reservations, with 160 acres of land. Then, as an individual, he could come into the Courts, and laws made for his benefit would be available. This is the theory of Secretary Schurz, elaborated in his letters to the Boston papers, and in his recent article in the *North American Review*. It is not necessary for us to discuss whether the simple accepting of 160 acres of land by the Indians will remove the legal disability under which they now reside, and will confer a legal status which, Secretary Schurz says, the Courts by no possibility can grant them. The theory is referred to simply to show that it is acknowledged by the highest authority on the subject in our nation that the more than a quarter of a million Indians residing on reservations have access, neither as tribes nor individuals, to our Courts. If there is no disease, it is very singular that so wise a physician is seeking so earnestly a remedy. And if the Indians have as much protection as any one, it is unaccountable that a bill should be introduced into Congress last year for the express purpose of extending the jurisdiction of the Courts over Indian reservations—a bill that failed to pass.

The agents who reside upon these reservations must certainly know more of the true condition of affairs than any one living in the East could know. Let us have regard to a few of their testimonies:—

[Mr. Harsha has sent us the opinion of no fewer than twenty-two agents or commissioners, of date from 1877 onward, testifying in the plainest terms to the want of protection accorded to the Indians, and claiming for them the same rights as other citizens. The declaration of President Seelye, of Amherst College, sums up the case: "There can be no solution of the Indian problem until we treat the Indian not only as a fellow-man, but as a fellow-citizen, whose rights to citizenship ought to be assured to him by the Fourteenth Amendment to the Constitution." We regret our space prevents us from giving these opinions in full.—ED. C. P.]

To these testimonies I would add the deliberate conclusions of two or three of those most eminent in Indian affairs. Bishop Whipple, who has spent a lifetime trying to benefit the red men, writes:—"The Indian is the only human being within our territory who has no individual right in the soil. *He is not amenable to or protected by law.* A Chinese or a Hottentot would have" such protection; "but the native American is left pitifully helpless. With justice, personal rights, and the protection of law, the Gospel will do for our red brothers what it has done for other races—give to them homes, manhood, and freedom." President Seelye, of Amherst, says:—"The Government of the United States has given him no status in the Courts except as a criminal. The jurisdiction of the Courts should be felt in the Indian Territory, and upon every Indian reservation. Our great trouble has been that we have sought to exact justice from the Indian while exhibiting no justice to him."

General Crook, the renowned Indian fighter, says: "The Indians have absolutely no status for claiming protection under our laws. Let me cite the case of the 'Red Cloud' and 'Spotted Tail' bands of Sioux. I am personally acquainted with the chiefs and headmen of these two powerful bands. During the past winter and spring they have been robbed of over 1000 ponies. Their agents have been exceptionally zealous and capable, but they have been utterly powerless to check the evil complained of. The Sioux can't understand anything about legislation in military affairs—they don't want to understand it. All they know is that bands of white thieves boldly seize their ponies and drive them off, finding a ready sale for them among ranchmen and cattle herders. *For*

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all this there is no redress whatever. We cannot seize Indian property when found in the hands of well-known thieves."

Bishop Hare, who has spent a lifetime among the Indians, says: "Civilisation has loosened, in some places broken, the bonds which regulate and hold-together Indian society in its wild state, and has failed to give the people *law and officers of justice* in their place. This evil still continues unabated. Women are brutally beaten and outraged; men are murdered in cold blood; the Indians who are friendly to schools and churches are intimidated and preyed upon by the evil-disposed; children are molested on their way to school; and schools are dispersed by bands of vagabonds; *but there is no redress.* This accursed condition of things is an outrage upon the One Lawgiver. It is a disgrace to our land. It should make every man who sits in the halls of legislation blush."

Here are the words of Governor Horatio Seymour, a man of unimpeachable accuracy in Indian affairs: "Every human being born upon our continent, or who comes here from any quarter of the world, whether savage or civilised, can go to our Courts for protection—except those who belong to the tribes who once owned this country. The cannibal from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to the law and Courts for their rights of person and property—all, save our native Indians who, above all, should be protected from wrong."

Dr. Prime thinks I would not be convinced of the truth of his assertion though one rose from the dead. I confess a very ghostly apparition would be necessary to overthrow these practical and explicit testimonies, confirmed as they have repeatedly been by my own personal observation. There are from seven to nine millions of dollars concerned in this controversy, and it would seem that the plausible statements of the Indian rings have deceived the very elect. Let foreign brethren look upon us as we are, and shame our people to rise up and thunder against the doors of legislation until legal disability be removed from the Indian.

WILLIAM JUSTIN HARSHA.

THE ECCLESIASTICAL STATUS OF THE MEDICAL MISSIONARY.

(See *The Catholic Presbyterian*, November, 1881, p. 398.)

SOME friends, deeply interested in medical missions, have requested me to make a contribution to the question recently discussed by Mr. Bell in the pages of *The Catholic Presbyterian*.

1. I entirely agree with Mr. Bell in his estimate of the importance of medical missions. I cannot but regard it as a signal blessing conferred upon the Church of our day, that her exalted Head has put it into the hearts of many medical men to interest themselves in the extension of His kingdom, and that He has put it into the hearts of some to consecrate the great gift of medical science and skill to the best of all ends. With the students of the Livingstone Memorial Institute I have cultivated an intimate acquaintance, and I entertain high hopes of good to be effected by the labours of those who are already at work in heathen lands, and of those who are preparing to go into these lands.

2. I do not know that I differ very widely from my friend; but I should not be disposed to state quite so strongly as he does that "an accomplished medical missionary is rightly entitled to a front place in *all* fields of missionary enterprise." A good medical missionary will, with God's blessing, do good wherever he may be. But there are certain "fields of missionary enterprise" where the medical missionary is indispensable, and others where he is not. As we have not yet a sufficient supply of men, we ought to exercise discretion in selecting for them the stations most requiring them. Unless, for example, we had an actual

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superabundance of men—which we have not, nor are likely to have—I should not think of stationing medical missionaries in the presidency cities of India. Innumerable districts in India, and in China, and, I may say, the whole African continent, call far more loudly for their services, and offer a far more appropriate field for their special qualifications.

3. I have often had occasion to use what influence I might have, to discourage, as a general rule, the doubling up of the ministerial and the clerical professions, and I am very glad that Mr. Bell takes the same view. Generally speaking, a theological education is sufficient to occupy the attention and the powers of one man, and a medical education is equally sufficient for the attention and the powers of the medical student. I would maintain in this, as in other departments, the important principle of the division of labour, and would not run the risk of spoiling a good minister on the one hand, or a good doctor on the other, by attempting to make a compound of the two. I know there are exceptional cases. My friends Dr. Lowe, now in Edinburgh, and Dr. Stewart of Lovedale, are probably as good ministers as if they were not doctors, and as good doctors as if they were not ministers; and I have no doubt that there are many others whom I do not know of whom the same might be said. Still, exceptions, though numerous, do not disprove a rule. My ideal of a medical missionary is of a man thoroughly medical and thoroughly missionary, with such a knowledge of Christian truth and of the scheme of redemption and salvation as the most intelligent of the elders in our Presbyterian Churches possess. Give me such men, and I should not insist upon them spending time in acquiring some knowledge of technical theology. I need not say that a far greater amount of such technical knowledge than they could possibly acquire would not compensate for any deficiency in medical skill or any deficiency in missionary zeal.

4. Having a very earnest desire that our non-medical missionaries should not be behind our home ministry in theological erudition, and that our medical missionaries should not be behind our home practitioners in medical and surgical accomplishments, and believing that these qualifications cannot generally be combined in one person, I confess that I think it were better that the offices should be regarded as distinct. At the same time, it is manifest that there may be cases, and it is likely that there will be cases, in which it will be desirable that the medical missionary should undertake the duties which Presbyterians regard as pertaining in ordinary circumstances exclusively to the ordained ministry; and in such cases I should think there are few Presbyterians who would not approve of the performance of these duties by men ordained to the eldership. It were not for edification to enter here upon any discussion as to Presbyterian "orders" in theory or in practice, or as to the identity or difference of ordination to the ministry and to the eldership. It is enough to say that I think all medical missionaries should be ordained as elders, with the understanding that ordination would warrant their undertaking the functions which ordinarily belong to the ministry, provided that emergent circumstances required them to undertake them.

5. Independently of any question as to ordination, I am sure that the medical missionary, ordained or unordained, and the non-medical missionary, should occupy a position of perfect parity in their relation to the home societies or Church committees. The non-medical must not, on the ground of his ordination, assume superiority over the medical, nor the medical, on the ground of his qualifications or acquirements, over the ministerial. Good sense and good feeling will, in almost all cases, dictate what is right in this matter; but if cases should occur in which these fail, the right should be insisted on.

THOMAS SMITH.

EDINBURGH.

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